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# APOLOGY

FOR

# The Proteſtants:

BEING

A full Juſtification of their Departure from

## The Church of Rome.

With Fair and Practicable

# PROPOSALS

FOR

## *A RE-UNION.*

*Done out of* French *into* Engliſh *by*

Roger L'Eſtrange.

*LONDON:*

Printed by *T. B.* for *Henry Brome*, at the Gun in *S. Paul's* Churchyard, 1681.

# TO THE READER.

THE Original of this *Apology* was put into my hand by one of the Worthieſt Men that I know upon the Face of the Earth; to all the intents of a Virtuous, a Friendly, and an Agreeable Converſation: And I could not but apply my ſelf to the Reading of it, with a more than ordinary Diligence and Care, upon ſo kind and ſo powerful a Recommendation. I found it, upon the Peruſal, to be a Diſcourſe, not only of great weight in the Argument it ſelf; and Clearneſs in the manner of handling it; but ſo particularly fitted to my Caſe and Purpoſe, that by turning it into *Engliſh*, I might do my Self right as well as the Publique, and make *Three Apologies* out of *One*.

To take it, *Firſt*, as it was meant; It is an *Apology* for the *Separation* of the *Reformed Catholiques* from the Communion of the Church of *Rome*: Supporting it ſelf upon the *Authority* of the Antient Fathers, and the Four Firſt General *Councils*, together with the Practice of the Primitive Times; while as yet the Doctrine of the Holy Goſpel ſtood firm againſt all Temptations and Aſſaults; however *Chriſtianity*, came afterward, by the force of Corruption and Power, to be made ſub-

ſervient to the Intereſt of Secular and Ambitious Ends. He gives you alſo a ſhort and orderly deduction of the Succeeding Innovations; by what Steps, Methods and Pretenſions they crept into the World; ſtill fortifying the Credit of what de delivers, and of the Cauſe that he takes upon him to Defend, upon the Undeniable and Authentique Teſtimonies of their Own Doctors.

This Piece is calculated for the State of *France*, and the Work undoubtedly of a *French Divine*; tho the Author has not thought fit to ſet his Name to't. In his Reflections upon the Errors of the Church of *Rome*; As he has not abated any thing of that Severity, on the one hand, to which a Zeal for his Profeſſion, and the love of *Truth* might excuſably enough Tranſport him: So has he likewiſe, on the other, with great Generoſity and Juſtice, diſtinguiſh'd between the *Piety* and *Moderation* of *ſome Roman Catholiques*, and the *Pragmatical Turbulence* of *Others*. And reduced the main of the Controverſie into ſo practicable a Propoſal of Accommodation, that the greater part, even of the *Romaniſts themſelves*, deſire nothing more than the Bleſſing of ſuch a Re-Union. And what in truth, can be more deſirable than ſuch an Agreement as has the Word of God for the *Rule* and *Meaſure* of it; *Chriſtian Charity* the *Motive* to it; the *Salvation of Souls* and the *Peace of Chriſtendom* for the *End*: And all this, without the leaſt colour of Exception to it; ſaving as it retrenches the Abſolute and Un-

Un-accountable Empire of the *Papacy*; which is a power impatient of either Cheque or Limits.

Now as he neither ſpares the *Errors* of the *Romiſh Communion*, nor Rudely and Un-charitably treats (in General) the *Members* of it; ſo is his proceeding as impartial, on the other ſide, when he comes to animadvert upon the *Heats* and *Miſtakes* of too many of the *Reformed Communion* it ſelf: In which caſe he deals as freely with his own, as with thoſe of the *Adverſe Party*. But ſtill within the compaſs of Candour and Good Manners. The Faculty of *Sorbonne* has made many approaches, we know, toward ſome *Medium* of *Reconciliation*; and receded, in ſeveral caſes, from the Heigths and Rigour of the Church of *Rome*. So that we cannot, without high injuſtice, conclude all *Papiſts* under the ſame Condemnation.

In the *Second* Place; This *Apology* for the *Reformation*, is effectually, an *Apology* alſo for the Church of *England*; as it ſets forth the Eccleſiaſtical Government of this Church, in the matter of *Order*, *Diſcipline*, *Rites* and *Ceremonies*, to be a moſt Laudable and Exemplary Conſtitution; and not only Warranted by the Holy Scriptures, and the Current of Antiquity; but by the Unanimous Agreement of the moſt Eminent of the Reformers themſelves: (as *Calvin*, *Beza*, *&c.*) And we have alſo at this day, the concutrent Judgment of the Reformed Churches abroad in our favour; as Mr. Le *Moin*,

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*Divinity-Professor* at *Leyden*; Mr. *De l' Angle*, *Mr. Claude*, Preachers to the *Reformed Church* at *Charenton*, &c. (See the Appendix to Dr. *Stillingfleets Unreasonableness of Separation.*) With what face now shall our *Pharisaical Zelotes* pretend to impose upon the People, as if the *Protestant* Religion lay at Stake, in crossing their dissent from the Orders of the Church? with what face can they amuse the People, and trouble the World, with such a noise of *True Protestants*, and so many *Appeals* to the *Protestant Churches Abroad*; as if the Reformation it self were to stand or fall upon their interest in the Controversie? When those very Reformed Churches to which they Appeal, disclaim the *Separation* as a *Schism*, and a matter of dangerous Consequence, to the Common Cause in Question? So that instead of upholding the Right of their Claim, upon the Pretended Authority and Practice of *Foreign Churches*, the very *Appellee's* give Judgment against them; and they themselves are found to be the only *Protestants* that take upon them to Arraign their Superiours; and to expose the Government to Contempt, in their Outrages against both the *Authority* and *Wisdom* of the Law. *Our sympathizing Brethren Abroad*, (*says Mr.* Vines *in a Serm.* Marh 10 1646) *do wonder that we should be made the common Sewer to receive the Garbage of other Churches; and that their stinking Snuffs should be allow'd Candlesticks here in* England. If our *Zelots* would speak to the purpose,

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they ſhould do well to ſhew the People what liberty the *Proteſtants* have abroad, that is deny'd them here. In *France* there is no permitting of any *Diſſenters* at all: In *Holland*, (tho a Government that was Founded upon an Univerſal Licence) an *Anabaptiſt* would ſooner dare to ſwallow a *Crucifix* than utter one ſuch word againſt the *State*. Nay, and the Authour of this *Apology* does not only ſpeak Reverently of our Frame of Eccleſiaſtical Government and Diſcipline; but Piouſly Laments the Imperfections of the *French Presbytery*, for want of a Royal Authoty to Eſtabliſh and Support them in a more Regular Form of Adminiſtration.

*Thirdly*, If the Malice of that Calumny that Reports Me for a *Papiſt* were not too palpable to need any diſproof; This very Work might paſs alſo for *my own Apology*: As being a much clearer Evidence of my being *No Papiſt*, than any of my Adverſaries have as yet given, to prove themſelves *Proteſtants*. And this not a device neither, to bring my ſelf off at a Dead Lift; for I do at this Inſtant avow to the World, that I never met with any People ſince I was Born, of more Candour, Generoſity, or in a Word, of better Morals, than among the Members of the Church of *Rome*. And yet all this while they have a *Meddling*, *Ambitious*, and *Turbulent* Mixture among them; a Political Sort of Imperious *Zelots*; the very Counterpart of what we have among

among our Selves. I ſpeak of the Morals of divers of the Party; but as to their Religion, let them ſhift it betwixt God and Themſelves at the Laſt Day; or however, Diverſity of Opinion does not hinder but that they are *Chriſtians* and *Men*.

In this *Tranſlation* I have dealt faithfully in what I have done: Only for the Readers eaſe, I have omitted Four or Five Chapters, which being wholly Foreign to the Drift of the Diſcourſe, would only have ſwelled the Book, to no manner of purpoſe. If what I have done may be a Service to the Publique, I have my end in't; or however, it will be ſome ſatisfaction to me, that I meant it one.

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APO-

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# APOLOGY
## FOR
# The Proteſtants.

## *Part* I.

IT is a moſt prodigious Thing; and if it were not Confirm'd to Us by ſad and woful Experience, it would appear almoſt incredible, That *Man* being a *Reaſonable Creature*, and Naturally inclined to *Tenderneſs* and *Compaſſion*, there ſhould be *ſuch Men* found in the World, as under the Name of *Chriſtians*; Members of *Jeſus Chriſt* and that Boaſt of leading their Lives after his *Example*, and of being influenced by his *Spirit*; can yet ſo far ſtifle all the motions of *Humanity*, and of that Ardent *Charity* which is the very Mark of a True Believer, as with ſuch extream *bitterneſs*, and *outrage*, to perſecute, not only *Men*, (like *Themſelves*) and their *Fellow-Citi-*

*zens*; and their own *fleſh* and *bloud*; but men (which is ſtill worſe) that acknowlege the ſame *Head*, & the ſame *Saviour Jeſus*, with *Themſelves*: and Men which return only *Love* & *good will*, to all the angry humours of their *ill-natur'd Brethren*. This *We* do; and certainly they that do otherwiſe, give the world a very ill Character of a Religion whoſe Principles are directly oppoſite to this harſh, and criminal way of proceeding. For ſo far is *Chriſtianity* from doing *evil offices*, under the feigned pretext of making *Converts*; (the common excuſe of theſe unhappy people) that on the contrary, it do's expreſly command us to wait with patience, till it ſhall pleaſe God by his Grace, to work effectually upon the hearts of the humble, and bring them to the knowledg of the Truth. It is by the Evidence and Power of *Reaſon*, That the *Underſtanding* muſt be wrought upon, and not by *Violence* and *Rigour*, which are the worſt of Arguments, and only made uſe of for want of better.

And yet this is their way of dealing with our poor Churches that have departed from the Communion of the Church of *Rome*. By the ſeverity of this Treatment, a Body would think, that in this *Separation*, We had not only plung'd our ſelves into all the *Antient Hereſies*, that the Devil cauſed to ſpring up in the Church to choak the good Seed in the very Infancy of the Goſpel; but as if we had renounced *Chriſtianity* it ſelf; and turn'd *Pagans*, *Jews*, *Mahometans*, or the like abominable and execrable Monſters, and bid defiance to *Civil*, *Order*, and *Humane Society* by an open profeſſion of *Irreligion* and *Wickedneſs*. But I cannot imagine all this while yet that our *Adverſaries* have ſo ill an opinion of us as they would be thought to have: For we go hand in hand with *Them* in a *Conjunct Oppoſition* of thoſe Infernal *Hereſies*, which with the Weapons of God's Holy Word we have beaten down and vanquiſhed: Nor are we leſs zealous in defending the True Cauſe of God againſt the *Ignorance* of *Pagans*; the *Blaſphemies* of the *Jews*, and *Mahometan Impoſtures*. Do not *We* as frankly attack *Atheiſm* and *Impiety* as our *Adverſaries*? And do not *We* contribute our part in common with *them*, toward the *Civil*, as well as the *Moral-well-Being* of this *State*? What if the

the malice of ſome malignant Spirit has recourſe to Calumnies, (as *Rich*: a Jeſuit in his *Pantheon*) becauſe he is no longer able to defend himſelf by Argument againſt the invincible force of the Truth which we maintain: So long as all the Members of that Communion, that have any Senſe of Honour and Juſtice, have granted us This; that the *Doctrine* and *Morals* of *our Church* have render'd us both the more *pious*, and the *honeſter* of the *Two*. I would to God we had never given the world occaſion to ſpeak worſe of us, by temporiſing a little too much in our compliances with the preſent Times.

But what ſhould be the reaſon of this Strange animoſity in our adverſaries? Or what may we imagine to be the true cauſe of this deadly averſion? *Is* it not our refuſiing to embrace any other Doctrine than what God hath taught us in his Holy Word? Is it not for ſaying with *St. Paul*, *If an Angel from Heaven ſhould preach any thing contrary to the Sovereign Rule of all Truth, let him be accurſed: Gall.* 1. 8. Or is it becauſe we will not (in ſome ſort) abandon the ſervice of the Living God, to worſhip the work of mens Hands; nor divide his Glory with the Creature: Nor in truth, annihilate the Vertue and Efficacy of the Precious Death of our Lord *Jeſus Chriſt*, by the addition of *Humane ſatisfactions*, and *pretended Merits*? Who knows but it may be further imputed to us, that with the great Apoſtle, *we deſire to know Chriſt, and him Crucified*? 1. *Cor.* 2. 2. Theſe (*I* ſpeak it with horrour) are the moſt viſible grounds of their diſpleaſure. But thou Eternal God! if it be a crime in us to defend theſe Truths, and to withſtand thoſe Men that have the confidence to oppoſe them: *It* is to imply, as if thy Holy word had miſled us; thy Word, that never ſeduced any man; But on the contrary; *It enlightens the eyes of the Simple, and it is a Lanthorn unto our feet, and a light unto our Paths. Pſal.* 119. *It* renders us accompliſhed and *perfectly inſtructed to every good work, and wiſe unto Salvation* 2. *Tim.* 3. 15. *If* we loſe our ſelves in the Opinion of the World by following ſo excellent a Guide, we ſhall ſubmit with all our hearts to be ſo loſt: For *Lord, unto whom ſhall we go unleſs to thee? thou haſt the words of Eternal life. John.* 6. 68.

But to what end is it to *ſearch* for a Reaſon, when there is no Reaſon to be *found*; the Proceeding being wholly Governed by *Intereſt* and *Paſſion*? But if we would underſtand the true cauſe of our *Adverſaries Averſion*? it is *Vanity*, *Pride*, *Ambition* and a certain Prejudice, which moſt of their Doctors have taken up againſt us; and the Prepoſſeſſion is ſo rooted too, that let the Truth be never ſo clear, and open, they ſhut their eyes againſt it, and perſiſt in an obſtinate, and voluntary blindneſs; only for fear of being enforced to acknowledge it. *If* they do but cry *The Church*, *The Church*, with thoſe in the Prophet *Jer.* 7. 4. That with no leſs arrogance, had ſtill in their Mouths *The Temple of the Lord*, *The Temple of the Lord*, *The Temple of the Lord*; when there was nothing all this while upon the main; but a falſe Worſhip in it; They take that to be ſufficient; and ſo far was it from being a *Houſe of Prayer*, that they had made it a *Den of Thieves*.

*It* is not that we pretend to charge the Church of *Rome* with the *Idolatry* of theſe Ancient *Iews*, for we know very well that *They* worſhipt the *Creator* of the *Heavens*, and of the *Earth*, as well as *Wee*: *One Only God*, *Father*, *Son*, and *Holy-Ghoſt*. *We* have the ſame Books both of the *Old*, and *New-Teſtament*, in *Common*, which *They* allow to be *Holy-Writ*, and with *Us*, acknowledge to be of *Divine Authority*: We have *one and the ſame Symbol* of *Chriſtian*, and *Apoſtolick Doctrine*; One and the ſame Rule for our *Morals*, which is comprized in the *Ten Commandments* of the Law of God; One and the ſame Form of *Prayer id eſt*, *The Lord's Prayer*, which was Recommended by our Saviour *Ieſus Chriſt* to his *Apoſtles*, and we are Both of us *Baptized*, in the Name of the *Father*, *Son*, and *Holy-Ghoſt*.

But now to take the Matter as we find it. *Is* it not a diſhonour to *God the Father*, and a Contempt of his Commandments, when He himſelf hath expreſly forbidded the making any Repreſentation of him, under what Reſemblance or figure ſoever; and the rendring any Service or Veneration to Graven *Images* and yet nothing more Ordinary than to ſee Him Repreſented both in Statue and Painting, under the Shape of an Old man, dreſt up in a Cope, and a Papal Crown upon

upon his Head: All Guilt, and Magnificently cloath'd, adorned with Garlands; perfum'd with Incence; and the *People* proſtrating themſelves before the Images of our Saviour, the Bleſſed Virgin, Angels, and Saints; which is a manner of Worſhip, that has not the leaſt Warrant for it in the whole Bible; being only a *Humane invention* accommodated to *Intereſt*, and *Superſtition*, they tell us, *I* know, in excuſe of the Practice, that it is only for the greater Glory of God. As if God would be honoured at the rate of ſo extravagant a Service, or by empty Traditions, which are only the Commands of Men. Will not the Lord ſay to theſe *People* at the great day, when He ſhall come to render every Man according to his Works; *Who hath required theſe things at your hands?*

He that examins the untoward Conſequences of their Doctrine, will find that they make as bold with the *Humanity* of the *Son*, as they do with the *Glory* of the *Father*: diveſting Him, as much as in them lies, of all the Functions of a *Prieſt*, a *King*, and a *Prophet*.

Now our moſt Merciful Lord, having been graciouſly pleaſed to take our Nature upon him; and after an unſpeakable manner, to unite the *Human Nature* to the *Divine*. This is done yet, without diveſting the fleſh and bloud that he took upon Him, of the properties of a *Natural Body*: as, among other Faculties, that of *Loco-motion*, or of filling ſome determinate Place. For though undoubtedly a Glorified Body receives great advantages of Diſpoſition, and Beauty, and other Excellent, and admirable qualities which it ſhall be bleſt withal upon a happy Reſurrection, We muſt not take the matter yet as if the *Body* in this State, were exalted into a *Spirit*, as our Saviour himſelf cautions us. *Luke* 24.39. And Than the Confounding of theſe Properties leads us into the Hereſy of *Eutychius*, for it is *God alone*, that is *every where*, without occupying any particular *place*; And therefore it is with a reſpect to his *Humane nature*, that our Saviour ſays, *Me you ſhall not have always*, *John* 12.8. And again, *I leave the World*, *I go to the Father*, *I ſhall ſend you another Comforter*. So the Angel told the Holy Women that went to ſee the Sepulchre, *Mat.* 28.6. *He is not here, for he is riſen*, &c. And ſo the Angels to the

the Apoſtles, *Act.* 1, 11. *This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner as you have ſeen him go into Heaven.* And ſo the Evangeliſts likewiſe, that *He was parted from them*, Luke 24. 51. And *Mark* 16. 19. That *He was received up into Heaven, and ſitteth at the right hand of God, the Heaven muſt receive him*, ſays St. Peter, *Act.* 3. 21. *Until the time of Reſtitution of all Things.* From this Place of his *Glory* it is that he ſheds the Graces of his *Spirit* upon all Believers: His divine Nature being that Holy Pipe as it were, by which, after an incomprehenſible manner, He conveys into our Souls celeſtial Life. And there it was that the Holy Apoſtles adored him, after the Spectacle of his Glorious Aſcenſion; pointing out unto Us, what we our ſelves are to do after their Example; and that it is in *Heaven* alone that we are to look for him, and *there* alone that we can expect to find him. So that according to that Gracious, and pathetick exhortation of the Apoſtle, *Coloſ.* 3. 1. *If we then be riſen with Chriſt, let us ſeek thoſe things which are above where Chriſt ſitteth on the Right hand of God. Let us ſet our affections on things above, not on things on the Earth: for we are dead, and our Life is hid with Chriſt in God. When Chriſt, who is our Life, ſhall appear, then ſhall we alſo appear with him in Glory.*

But alas! How does the Church of *Rome*, contrary to the *Tenour* of the *Word of God*, the *Analogy* of *Faith*, the very *Nature* of a *Sacrament*; and without any need at all, ſet up an Opinion, that makes the Sacred Body of our incomparable Redeemer, to be no better than a meer Impoſture, by ſuppoſing it to be in ſo many ſeveral places, all at the ſame time. But that which is yet more dreadful, and amazing, is the *Worſhipping* of *that Body* under *Imaginary Appearances*, which by the power of *five words* are wholly *transformed*, as they would perſwade the world, into the *fleſh* and *bloud* of *our Lord Jeſus*. Though we find by experience, on the other ſide, that the Bread and Wine will ſowr and putrifie; and in ſhort, that they are ſubject to the common Accidents of all other Bodies. Can any man without extream horrour reflect upon the vile and execrable methods that are made uſe of by the helps of *Magicians* and *Witches*, in their *Monſtrous* and

*Diabo-*

*Diabolical Practiſes*: For the Devil deſires nothing more than by ſetting up a *falſe God* for a *true one* to *diſhonour* the *true God* in *effect*. If the preſence of *the Ark of the Covenant*, which was but a bare *Figure* of *Jeſus Chriſt*, had the virtue to make *Dagon* (the *Famous Idol* of the *Philiſtines*) fall upon his face to the Ground, and daſh himſelf to pieces, 1. *Sam.* 5. 3. And to deſtroy the *Bethſhemites* with ſo great a ſlaughter, and to ſmite *Uzzah* with death, only for *looking upon*, and *putting his hand to the Ark of the Lord*, and touching it irreverently, 2. *Sam.* 6. ſhall our Bleſſed Saviour, who is now Triumphant in his Glory; ſuffer himſelf to become the Sport of *Dæmons*, and their *Vaſſals*; without diſordering the whole Frame of Nature? Did the Sun ſhrink, and withdraw himſelf from the Spectacle of our Gracious Saviour upon the Croſs, though in the State of his deepeſt humiliation; and would he not do much more at preſent, if it were ſo indeed; and that his Sacred Perſon were ſubjected to all that Ignominy and Reproach whereunto this ſtrange Doctrine expoſes him? A Doctrine, ſo inconſiſtent with that Reſpect and Veneration we are bound to pay him.

Bodin *demonoma* Boguet of Witches. *La Piete afligée* by *P. Eſprit Capuchin* Cap 3. *Gaufrid Hiſt mag.* &c.

I know very well what the Authors of theſe horrible Hiſtories, and of the Miracles of the Sacrament, have to ſay for themſelves. They tell us that *God is well enough pleas'd with the uſe of all theſe means, in order to the manifeſtation of the truth which they teach and profeſs*; as appears by the wonders that have been wrought by the *Conſecrated Hoſt*, upon ſeveral occaſions: and the Bloud that has been ſeen to iſſue from it, or otherwiſe ſhewed in the *Chalice*, as a competent proof of their *Tranſubſtantiation*. But over and above this ſuppoſition, it is but conſulting *Gabriel Biel* (one of their own Doctors, Lecture, 51. upon the *Cannon* of the *Maſs*) and he will inform us there of certain pretended *Apparitions*, that were made uſe of in the *Tenth Century*; and of *Miracles* and *Viſions* which are allowed even at this day for the gaining of the ſimple: and the Doctrine is now come to be Eſtabliſht

Eſtabliſht, which in that Age was but newly crept into the world; that *the Apparitions of Fleſh and Bloud, which in thoſe days were only to amuſe, and entertain the common people, might be put in practiſe for the benefit of the weak (God permitting it) though effected by the Illuſions of the Devil. We ſhould not dare to ſpeak ſo plain, but what is not Truth able to bring to paſs, that hath drawn this Teſtimony from the Mouth of an Enemy?*

They write that our Saviour appeared in the Hoſt, Habited in an Albe, his Body half way; and his Arms a croſs; and this was in the Church of *Ulmes* St. *Florent* in the Dioceſs of *Angiers*, during the Octave of the Sacrament. Now though this Miracle is publiſhed and reported by Mr. *Arnaut* the Biſhop of *Angiers*, It is now ſuppreſt, and no more words made on it.

And for the Sacrament of the Lord's Supper, which a Man may properly enough call a *Sacrifice of Commemoration*, and *Thanksgiving*: In which ſence, and in no other, Do I find that Chriſtian Antiquity hath given it the name of a Sacrifice. Have they not *I* ſay turn'd this it to a *Sacrifice Real*, and *Propitiatory* for the Sins of the Living and Dead? And have they not ſet up their *Sacrificing Prieſts?* an Office not ſo much as thought of in the *New Teſtament*, Tho' the Apoſtle, in his Epiſtle to the *Hebrews* treating of the *Sacrifice of Ieſus Chriſt* hath been very particular upon that argument. Nay, on the Contrary; after a diſcourſe to ſhew that thoſe *Legal Sacrifices which were Year by Year offered continually, Could never make the Comers thereunto perfect. Heb.* 10. 1. He makes it out plain, that our Saviour, in whom all the *Tipes* and *Figures* of the Law were fulfilled, had by one only Sacrifice upon the Croſs (a Sacrifice never to be repeated) pacified the Wrath of God, and wrought our everlaſting Redemtion: That his Blood was always freſh to interceed for us, *That ſo we might come boldly unto the Throne of grace, that we may obtain mercy, and find Grace to help in time of need.*

They do alſo adjoyn to our *Saviour*, The Bleſſed *Virgin*, *Saints* and *Angels*; as *Aſſiſtants* in the office of *Mediation*, but more eſpecially, the *Holy Virgin*; and in ſuch a manner too, that they ſeem to divide the means of our Salvation, between our Bleſſed Saviour and his Mother. Inſomuch that betwixt the

the *ſuperſtition* of the *Worſhip*, and the *extravagance* of the *Stile* and *Expreſſion*; they advance this ſanctified *Veſſel of Grace* and *Humility*, into the very place of our *Redeemer*: and in ſuch a degree too, that they ſeem to be almoſt as much *Marians* as *Chriſtians*. O how much a greater honour and reverence have *we* for that precious Veſſel of Election, the Bleſſed Mother of our Saviour, than they have! though we addreſs to him alone, as ſhe her ſelf directs us; and ſhe directs alſo that we obey his Commandments. *Come unto me* (ſaith he, *Mat.* 11. 28.) *all you that are heavy laden, and I will eaſe you.* And ſhall we not obey the *Creator* now in preference to the *Creature*? Upon this conſideration it was, that the Holy Apoſtles were ſo far from offering themſelves to the Faithful, in the Quality of *Mediators*, or telling them of the good Offices they ſhould be able one day to render them in Heaven; that they do not ſo much as propoſe any *other Advocate* to the *Father* than *Jeſus Chriſt the Righteous*, 1 John 2. 1. What have we to fear then? or what may we not rather hope for, when he himſelf aſſures, and promiſes us, that *whatever we aſk of his Father in his Name, he will do it*? John 14. 14.

And moreover, when a Man conſiders how they value themſelves upon their own merits and ſatisfactions, whether in this *Life*, or in the Flames of *Purgatory*, (An Invention begotten (betwixt *Ignorance*, and *Avarice*) and all this for the adjuſting of their Accounts with God Almighty, and ſatisfying Divine Juſtice; the better to prepare their way for Heaven: when a man conſiders all this I ſay, it looks, me thinks, as if they had ſolemnly undertaken the Task, of depriving us of the firmeſt foundations of our hope and comfort, by a contrivance, in ſome ſort, to make void the merits, and fruſtrate the death of our Bleſſed Redeemer.

Laſtly, they have aſſigned to our Saviour, a *Vicar*, or *Deputy* upon *Earth*; who paſſes for a kind of a pretended Oracle. The paſſionate Adorers of him ſay he is *infallible*, and cannot *erre*. Nay, and *infallible* to ſuch a degree, that *Cardinal Bellarmine* has ventur'd a bold undertaking for him. (*Pontif. Rom. Lib.* 4. *Cap.* 5.) If the *Pope* (ſays he) *ſhould erre, even in commanding Vice, and prohibiting virtue; the Church would be*

*under an Obligation to believe* Vice to be good, and virtue to be bad, and *to do otherwiſe were to ſin againſt their Conſciences.* Now to ſhew how far this wonderful blindneſs carrys them, they tell us further, that *the* Pope *may, if he pleaſes, conſtitute new Articles of Faith, and by his* Thunderbolts *and* Excommunications *ſend Souls to Hell by* Cart-loads, (that is the expreſſion) *and no man pretend to any right of controuling him.* Having now advanced this *formidable Prelate* to be *Head* of the *Univerſal Church*, have they not, as much as in them lies, diveſted our Saviour Chriſt, of a quality that incommunicably belongs to himſelf? All the Biſhops or Paſtors of *particular Churches*, whereof that of *Rome* is one, have (as an Antient Father, (St. *Cyprian*) expreſſes it) their parts ſeverally in the great *Church Univerſal*; but ſtill in a dependency upon Chriſt, as the only *Head*; whom they are alſo to imitate in his *Humility*, and without either teaching or propoſing any other Doctrine to Believers, than what is perfectly conſonant to the Saving Truths of the Goſpel of our Lord Jeſus Chriſt.

Now if the Sacred Perſons of the Father and the Son be ſo much diſhonoured by theſe People, (which they perhaps are not well aware of) how much do they grieve the Holy Spirit alſo, in their fooliſh way of aſcribing the *vertue* and *efficacy* of the Spirit of *Grace* and *Sanctification* to *Creatures*, as *Water, Bread, Oyl, Medals, Beads, Scapulars, Girdles, Roſaries, Saints Reliques*, (which they have a thouſand ſorts of) in fine, to *habits*, and the very *raggs* of a *Monks Garment*; and then to put into the Heads of the ſilly Multitude, things ſo foreign to Religion, and ſo remote from the light of the Goſpel: why ſhould not that *Bleſſed Perſon*, the God of all *Grace*, and the Spirit of *truth*, whoſe Operations are in Holy Writ compared to *the pouring out of Water*, *Iſaiah* 44. 3. Why ſhould not this *Bleſſed Spirit*, I ſay, take up that Complaint again, which he did by the Mouth of the Prophet? *Jer.* 2. 12, 13. *Be aſtoniſhed O ye Heavens at this, and be horribly afraid. Be ye very deſolate, ſaith the Lord; for my people have committed two evils: they have forſaken me, the Fountain of Living Waters, and hewed them out Ciſterns, broken Ciſterns that can hold no Water.*

But

But *there is but one Church*, they tell us, *and* that *muſt be either* Yours *or* Ours. It cannot be Yours; for till a matter of 130 or 140 Years ago (*i.e.* till *Luther* and *Calvin*) *Yours* never had a being; but for *Ours*, we can ſhew you the Succeſſion of our Biſhops ever ſince Chriſtianity came into the World; the Celebration of our Sacraments, with our Worſhip and Traditions: and we are at this preſent in the poſſeſſion of that which never any People queſtion'd but your ſelves; it muſt needs follow then, that we are the True Church, and we have the Promiſes of Jeſus Chriſt himſelf, that *the powers of Hell ſhall never prevail againſt it*. And what ſay they again? *Will you have all our Predeceſſors to be damn'd? for out of the Church there can be no Salvation*; and St. *Cyprian* ſays well and truly; *He muſt never expect to have God for his Father, that does not own the Church for his Mother. Cyp. de Unit. Eccleſ.*

If thoſe of the Church of *Rome*, that value themſelves ſo high upon their pretended and imaginary advantages, would but ſeriouſly bethink themſelves of the Menace which St. *Paul* delivered by a kind of Prophetick Spirit, in his Epiſtle to that very Church, they would quickly be ſenſible of their miſtake, in applying that to a *particular*, which ought to be underſtood only of the *Church Univerſal*; which, though it may be viſible in many places, in reſpect both of the *perſons* and the outward *marks* of it, as the *reading of the Word of God*, and the *Adminiſtration of the Sacraments*, it is yet, in truth, known only to God himſelf: for out of that number of Men that compoſes Publick Aſſemblies, it is God alone that can diſtinguiſh who are his; and, in propriety of ſpeaking, it is only the number of the *Faithful*, whoſe Names are Written in the Book of Life, that makes up this Bleſſed Aſſembly of the Church of God: but hear the Apoſtle, *Rom.* 11.20, &c. *Thou ſtandeſt by Faith, be not high-minded, but fear; for if God ſpared not the Natural Branches, take heed leſt he alſo ſpare not thee. Behold therefore the goodneſs and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs, if thou continue in his goodneſs; otherwiſe, thou alſo ſhalt be cut off.* As for our parts, whereever we ſee God to be Worſhipped in *Spirit* & in *Truth*, and according to his Will revealed in his *Word*, where God is called upon only in the Name of Jeſus Chriſt,

where his Glory is not given away to another, nor his *Honour* to *Graven Images*; where the *Holy Sacraments* of *Baptiſm* and the *Lords Supper* are adminiſtred according to our *Saviours Inſtitutions*, we are bound in *piety* and *charity* to believe that *thoſe people* are *the Children of God*; for they bear the *Character*, the *Marks* and the *Badge* of good Chriſtians. And though perhaps, we may not all be of the ſame mind, yet if our *differences* be ſuch as do not deſtroy the *foundation* of our *Faith*, we are obliged to join our ſelves to them in ſerving and glorifying *Our Father which is in Heaven.*

We ſay in our *CREED*, *I believe the Holy Catholick, or Univerſal Church*, and not, *I believe the Church*; for Faith is not of things *viſible*, but as the Apoſtle teaches us, *Heb.* 11.1. *It is the evidence of things not ſeen*; which is as much as if a body ſhould ſay, I believe that the *Church* is no longer confin'd only to the *Jews*, or to any *particular place*, (as the *Donatiſts* would have it:) but that all the World over, they that Worſhip and Serve God as he commands, are his *People*, his *Church*, and that *Congregation* of the *firſt-Born*, whoſe Names are written in Heaven. So that it is an Uſurpation, for any particular Church to aſſume to it ſelf alone, and to encloſe within its own *particular denomination*, all thoſe Titles and Epithetes that belong to the *Church Univerſal.*

If thoſe of the Church of *Rome*, that talk ſo loud of *the Church, the Church*; and *We are the Church, we are the Church*: if thoſe, I ſay, would but lay their *Paſſion*, and *prejudice*, a little aſide, they would quickly diſcern how little reaſon they have to magnifie themſelves as they do: for they have in *externals*, ſo dreadful a *depravation of Divine Worſhip*, and of the *Sacraments*, that a body may ſay of it as of *Sardis*, *It has a name that it liveth, and is dead*, Rev.3.1. And that aſſuredly St. *Paul*'s terrible threatning is come to paſs, and it is *cut off*, for its *High-mindedneſs*, from the *Myſtical Body* of the *Lord Chriſt*; ſo that the *pretended Succeſſion* of their *Worſhip* and *Traditions*, will ſtand them in little ſtead, and that idle Queſtion, *Where was your Religion before* Luther *and* Calvin? will avail them as little.

In

In Anſwer now to theſe Allegations; I ſay, in the firſt place, that there is a very great difference betwixt being in poſſeſſion of the *Chair*, and the *Place*, and being in the poſſeſſion of the *Doctrine*. An Uſurper may domineer in the Capital City of an *Empire*, and trample the Laws under his feet, and yet have no Title at all to the Government. If *Aſia*, *Greece*, *Egypt*, *&c.* be at preſent over-run with *Mahumetaniſm*; even thoſe places where ſo many fair and flouriſhing Churches were planted by the Apoſtles, and water'd in effect with their Bloud, and thoſe Churches now turn'd into execrable *Moſques*, ſhall thoſe Infidels claim any Title here to the prejudice of the *truth*, becauſe they have had the Country ſo many Ages in their *poſſeſſion*? it is not the Command of the *Territory*, but the *purity of Doctrine*, and ſanctity of *Manners* that conſtitutes a Church.

It is obſerv'd of Rivers, that the further they run from their Source, the more muddy and troubled the waters are. It is beyond contradiction, that the *Holy Writ* is the *ſource* of *Chriſtian Religion*: now there can be no thought of drawing *clear water* through a *muddy Pipe*; and ſuch is the Doctrine of *Traditions*, which, if not directly *poyſon'd*, is at leaſt dangerouſly *tainted*, *adulterated* and *diſguis'd*. The *Word of God* is unqueſtionably of the Primitive Date, and it is not either *time* or *place* or *perſons*, ſays *Tertullian*, that can preſcribe againſt it; all other Antiquity is only a preſcription of Error. So that this Rule holds on the right ſide, without controverſie, *That which is the moſt* Antient *is always the beſt*. There it is, according to St. *John* 4.14. that we find *the Well of Water ſpringing up into Everlaſting Life*. There the true *Jordan* where we ſhall find a *Cure* for our *ſpiritual Leproſy*, 2 *King*. 5. and not in the ſwelling Rivers of *Damaſcus*, which I will expound to be *Humane ſatisfactions*, which are of no avail towards the cleanſing us from the *Leproſie* of Sin. It matters not though the *Altar* of our *Jeruſalem* be *plain* and *ſimple*, let *Samaria* and the *ten Tribes*, and thoſe that refuſe to do what the Lord commanded them, ſet their Hearts upon *Ornament* and *Pomp*.

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The Church of *Rome* I know does with great confidence aſſert their *Church* and their *Religion*, to have been the very *ſame* which now they are, both for *Doctrine and Diſcipline*, from the firſt Settlement of *Chriſtianity* to this Day. But this is a great miſtake, as will appear to any man that ſhall but trace it in its *Riſe*, *Progreſs* and *Eſtabliſhment*. And to ſpeak all in a Word; Nothing can be clearer, than that all their *Innovations* have been introduced by the mixture of an *Ungoverned Zeal*, *a blind Superſtition*, a *Voluntary Ignorance*, *a boundleſs Ambition*, and *inſatiable Avarice*; and not without ſtrong oppoſition neither; for God hath conſtantly raiſed up Defenders of his Truth, as the Doctors of our Church have made appear, in an ample and ſatisfactory manner. This may ſerve for an anſwer to that impertinent queſtion, *where were you before the Reformation?* as we had never heard of ſuch a thing as *Religion* before *Luther* and *Calvin*; whom they would impoſe upon the world for the Authors of ours. Now they have very little reaſon to charge us with *Novelty*, and inſult over us as they do; whereas we hold our ſelves ſtrictly to the *Word of God*, and to the *Doctrine* of the *four firſt Centuries* of *Chriſtianity*, in conformity to that *Sacred Truth*. There was no *Tranſubſtantiation* heard of in thoſe days; no *propitiatory Sacrifices* of the *Maſs*, for the ſins of the *Living* and *Dead*; No *Adoration*, *Feſtival* or *Proceſſion of the Hoſt*; no *retrenching* of the *Cup*; no *Invocation* of *Saints*; no *Purgatory* or *Humane Satisfactions*: The Pope in thoſe days, was neither the *Univerſal Biſhop*, nor *infallible*: and in ſhort, the whole Maſs of Errours that is crept into the Church of *Rome*, is effectually, matter of *Innovation*; for it is not above five or ſix hundred years, that theſe Doctrines have been Eſtabliſht; and in truth it was the Councel of *Trent* that finiſhed the work; where the Pope was both *Party* and *Judge*; (for it was his own Caſe) this Councel not paſſing any one Decree without order from *Rome* for the doing of it.

This being the method of Eſtabliſhing their miſerable Traditions, and for the giving of them reputation in the world, they have repreſented the *word of God*, as inſufficient; and brought a *ſuſpicion* upon it among their Diſciples. And now

to

to give you a Taſt of this impious practice, and the prodigious Blaſphemies that ſome of them have vomited up againſt the Sacred Scriptures; what can be more horrible than to expoſe the Bible for a *Noſe of Wax that you may turn which way you pleaſe, a ſword that cuts both ways. A Sheath that fits all Weapons, enough to make a man an Atheiſt, that the reading of it to others that never read it themſelves, has no more effect upon them, than if they read a Romance. And that without the Authority of the Church,* (meaning the *Pope* and the *Church of Rome*) *people would be no more obliged to believe the Goſpel, than* Titus Livius, or *Mahomet's Alcoran.* Can any man (even in charity) imagine theſe foul mouths ever taſted the *ſincere milk of the word*, or that theſe belong'd to *Chriſts Flock*, that are ſo little acquainted with the Voice of the Shepherd.

*Pamelius* in his Notes upon *Tertullians* Book of *Preſcrip. Cap.* 39. *Charron.* 3. *verit. Cap.* 2. *Coſtar. Enchirid. Cap.* 1. *Regourd. Confer.* with *Meſtrezat. Bayley Jeſuite* in his *Catec. Lib.* 1.

If the Scripture has hard Meaſure from them becauſe in truth it makes abſolutely and moſt dangerouſly againſt them; upon the ſame conſideration they make as bold with the Fathers too and the Ancient Doctors of the Church, Witneſs their Index Expurgatorius, where they have added and taken away at Pleaſure in ſuch manner as might beſt ſerve their turn. And it is to the ſame End that they have employed, and do Still continue to employ ſo many *Suppoſititious pieces*, which are daily detected to be ſpurious, by the Doctors of Their Church as well as of Ours; and would undoubtedly cover them with Shame, and Confuſion, if it were not more their Buſineſs to Defend their *Errours*, than to find out the Truth: For if they can but Colour their Pretenſions and Support the Cauſe; It is no great matter by what Ways, or Means.

The *Myſtery of Iniquity* has been at work ever ſince the days of St. *Paul*, 2 *Theſ.* 2. 7. and it is no wonder then, if the *Chriſtian Religion* be ſtrangely *diſfigur'd* by this time: and *Innovations* inſenſibly ſlipt, and inſinuated into the Church of *Rome* by ſteps and degrees, as is aforeſaid. And that which further confirms us in the truth of our Profeſſion; (let the number of the true

Church

Church be never ſo ſmall) is this; That our Saviour has foretold us, that the whole earth would run after the *Harlot*, in the *Apocalypſe*, whoſe Picture he hath drawn ſo much to the Life, that whoſoever duly conſiders the matter, will allow our conjecture to be not altogether groundleſs; and that *Rome* is very unhappy in anſwering every ſtroak and line of the Deſcription, by ſo near a reſemblance.

It will be no hard matter from what is ſaid already, to diſcern which is the *true Church*: For tho in many places of *Europe* we are not ſo numerous as They; yet being aſſembl'd in the name of *Jeſus Chriſt*, and worſhipping God according to the *Purity* of his *VVord*; if there were but only two or three of us met together, our Gracious Redeemer hath promiſed, *Mat.* 18. 20. to be among Us: And what are all theſe little Churches, but Members of the *Catholick* or *Univerſal Church*, whereof *Chriſt* is the *True* and *only Head*; and He that is not of *this Number*; nor owns *this Church* for his *Mother*, We are verily perſwaded, ſhall never have *God* for his *Father*. But that which makes Us *rejoyce with joy unſpeakable*, *and full of Glory*, 1 Pet. 1. 8. is the aſſurance we have of our intereſt in *Chriſts Fold*; *the Great Shepherd*, *and Biſhop of our Souls*. *As we are his ſheep we hearken to his voice*, *John* 10. 4. *and not to the voyce of Strangers*, *and we follow him*; *for being with him*, *we have nothing to fear*, *and all the Powers of Hell ſhall never be able to take Us out of his hand*.

But we come now to the Queſtion concerning our *Predeceſſors* that dyed in the *Communion* of the *Church of Rome*, whether we are to conclude them *damn'd* or *not*? What can be more Unjuſt, or more unreaſonable than this demand? For it is a *Secret*, that only can be reſolv'd by *God Himſelf*; *who* are *his*, and *who* are *not*, and to pretend, as they do, to determine upon this Point, is to *anticipate Gods Judgment*, and to *uſurp* upon his *Prerogative*. It is the Laſt Day alone, that muſt decide this Queſtion, when the Counſels of all hearts ſhall be laid open, and the ſheep ſeparated from the Goats, in the preſence of Angels, and of Men: And yet to ſhew that *We* are not ſo uncharitable to *them*, as *they* are to *us*: (For We are to be damn'd, they ſay, without Mercy) We ſhall make them this Reply to their raſh

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Question. Those of our Predecessors that have departed this Life in the Communion of the Church of *Rome*, since it became *erroneous* to this degree; if they were not convinced of those Errors; and those Errors notwithstanding, if they still retain. The *Fundamentals* of the *Christian Religion* contained in the *Apostles Creed*, the *Lord's Prayer*, and the *Decalogue*; and with their last breath, renouncing to all pretences of *Merit* in *Themselves*, interposed the *merits* of the *Death* and *Passion* of *Jesus Christ* betwixt their *sins* and *divine Justice*: And if they then deliver'd up their Souls to our Saviour with this affectionate Ejaculation, *Lord Jesus receive my Soul. Into thy hands I commend my Spirit, for thou hast redeemed me; O Lord, thou God of Truth*; Upon these Terms, We make no doubt at all, but that *God*, who is *infinitely Good*, and the Father of *Mercies* hath *pardoned* all their *Sins*, and *received* them into *favour*: though it were at the last moment of their Lives, with the *Converted Thief* upon the *Cross*, *Luke* 23.43. whom he *forgave*, and took him into *Paradise*.

And We are the rather induced to this comfortable perswasion of that happy State, because the consolatory words, which we do here suppose them to have spoken, are the very same that were used in the *Formularies* and *Rituals* of the Church of *Rome*, not long before the *Reformation*. This was a Glorious, and magnificent Remainder of the *Antient Christian Purity*, which since that time, they have perversely and unhappily suppresst; the more to elevate the Opinion of their *own Justice*, by depressing (as far as they could) that of our Saviour, and for fear perchance lest those whom the Providence of God hath raised up to oppose their Designs, might lay hold or make use of them to their disadvantage: And these are the Men, that have in Gods appointed time, publickly expos'd the said Light of the Holy Gospel, which had been formerly in a manner hid, and suppresst by the Ignorance and Artifice of some Evil Members of that Communion.

But these excellent Monuments of the Truth, are too memorable, not to be made known, as well for the *Consolation* of the *one side*, as for the *shame* and *confusion* of the *other*: Wherefore I have placed them at large, at the end of *this Apology*, as

well for the *ease* of the *Reader*, as to render the *Connexion* more *commodious*.

Having now stript our Adversaries of their pretended advantage, there is enough said already to make as many of them as are heartily affected with the thoughts of Salvation, to cry out with them in the *Acts*, *chap.* 2. *ver.* 37. *Men and brethren what shall we do?* For to cavil with us upon the *Call of our Pastors*, is as little to the purpose as if a Patient should ask a Physician that was fam'd for his Cures, whether or no he had taken his *Degree of Doctor*, *in Form*, and resolve not to meddle with him if he were not *qualified*. This peevish humour were certainly a great folly, and the symptom of a dangerous, if not a mortal distemper; were we not insensible, how necessary it is that there should be an *exteriour form* of a *Church* and a *regulated Ministry*, in places where there is any establishment; and that every thing ought to be done according to the Apostles rule, *decently and in order*. But this does not hinder the lawfulness of an *extraordinary call* also, over and above the *ordinary*; which God does manifestly give us to understand, by the miraculous successes, that he both blesses and approves, and effectually, as we find it in the *Ecclesiastical History* *. All the primitive Christians that were dispers't either by Persecution or otherwise, did in divers places (as the Providence of God ministred the occasion) preach the Gospel, tho *Laics*, and became the illustrious Founders of many fair and flourishing Churches. And if they that contest the *call* of our *Pastors*, do yet suffer *Women to baptize*, (which is a gross abuse) for want of a *Curate*, a *Priest*, or a *Layman*, in a case of necessity, when an Infant is in danger of death; How can they *blame the Reformers*, without *condemning themselves*, if in the pressing necessities to which the Church was then reduced, they took upon them to remove the *block and stones* out of the way, and *other obstructions* that were recommended to Christians as the *object* of their *Worship*, and the *means* of their *Salvation*; and gave them instead thereof the *bread of life* in the holy *Word of God*, and in the place of the infected and deadly wa-

* Act. 8. 4. and 11. 19. &c. Socrat. Hist. lib. 1. cap. 15. Theodor. lib. 1. cap. 23. Russin. lib. 10 cap. 10. ibid. cap. 11. Soz. lib. 2 cap. 6. Victor. Uti. lib. 1. de Persec. Vandalorum.

waters of *Traditions*, *those that are pure and springing up to eternal life?*

But they do us wrong in objecting this defect to us in another respect; for almost all our first *Reformers*, beside the *extraordinary call of necessity*, had also an *ordinary and exteriour commission*, being persons *purely Ecclesiastic*; and such in effect were *Luther*, *Zwinglius*, *Bucer*, *Calvin*, *&c.* the *Archbishops* and *Bishops of England*, and the greater part of that Clergy. The like in *Germany*, *Hungary*, *Swethland*, *Denmark*, *Transylvania*, *Poland*; and so in *France*, the *Low Countries*, *Switzerland*, a very considerable number of *Curates*, *Priests*, *Monks*, who applied themselves to the true end of their Ministerial Function, setting the light of the Gospel upon a *Candlestick*, instead of hiding it as they did before *under a bushel*.

But there have been so many Learned Treatises expresly written upon this subject, and so particularly answered, that whoever has a mind to see this Question handled more at large, may repair thither for his further satisfaction. But upon the whole matter nothing can be clearer, than that the *quarrel* our Adversaries pretend to the *Call* of our *Ministers*, is onely a *shift*, and not *matter of conscience*. Nor do they manage the Dispute with the candour of men that seek after *truth*, but they are resolved to wrangle it out, and maintain their *errors* at what rate soever.

# APOLOGY FOR The Proteſtants.

## *Part* II.

AS there may be found ſome Perſons in the Church of *Rome* ſo infatuated with the *outſide* and *ſplendour* of that Profeſſion, and ſo rivetted into it, by *ſecular Intereſts*, and for the Conſideration of its *Pomp* and *Greatneſs*; that they have neither ears to hear, nor Eyes to diſcern the Truth that we profeſs; there are a world of People alſo in *that Communion*, that are Men of Juſtice and Reaſon; and ſo far poſſeſs'd with a diſlike of theſe abuſes, that they would be glad with all their hearts to entertain ſome fair expedient for a conſcientious Reformation: provided that it might not overthrow the *Government* of the *Church* by *Patriarchs*, *Archbiſhops*, *Biſhops*, *Curates*, &c. *Liturgies*, *preſcrib'd Forms of Prayer*, with ſeveral good and laudable *Cuſtoms* and *pious Obſervations*; ſuch, as having been practis'd in the *Primitive Church*, are become venerable by the recommendation

tion of their *pure Antiquity*. This they make account would exceedingly contribute to the cherishing of *Devotion*, and to the containing of *Believers* within the bounds of that *Conſcientious Obedience* they owe to their *ſuperiours*; who according to the *Great Apoſtle*, *Heb.* 13. 17. *watch for their Souls*: But, ſay they, if either by an inordinate and unruly Zeal, Superſtition, Avarice or Ambition, the good intention and inſtitution of this Government, with ſuch and ſuch laudable Cuſtoms and pious Obſervations, have been perverted: it would be no hard matter, by putting a helping hand to the Work, to cut off that which is hurtful and dangerous; to correct that which is either diſtorted or amiſs; and ſo to reduce all that is good and profitable, to the prime end of its Inſtitution, i.e. to the *honour of God alone*; the *Edification*, *Inſtruction* and *Conſolation* of all *Chriſtians*.

We are not to think it Strange then, if thoſe that ſtand up for an *Exteriour* of *Order* and *Decency* find themſelves aggriev'd at the difference betwixt the Churches of *France*, and thoſe of the *United Netherlands*, *Switzerland*, and ſome other places, where the Reformation has been more rigid, and things carried too far, they ſay, having ſwept away *Worſhip*, *Churches* and all, together with the *Abuſes*, and turn'd a *Reformation* into a *Confuſion*.

This Objection, and theſe Complaints, ſeem at firſt bluſh to carry ſome Colour with them, and may, probably enough, become a Stumbling-block to thoſe, that for want of ſearching this matter to the bottom, deliver themſelves up to, and fall under a prepoſſeſſion. To do the beſt I can therefore, for the removing of this ſcandal, I do propoſe to my ſelf in this *Apology*: Firſt, to juſtify the Procedure and Conduct of thoſe that have ſo ſucceſsfully labour'd in purging of the Church from ſo many rooted Errors, and to make it appear that God, who hath order'd all things in this Great Revolution by his wiſe Providence (which in this Caſe was ſingular) had very great and viſible Reaſons for this wonderful Diſpenſation; over and above the more important and admirable Motives to it from within Himſelf; which are hidden from Us, and left only to Time and future Events to bring to Light. For theſe ſecret Reaſons it is,

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that this Reformation has not gone ſo far in *France* as in the *Low Countries*, and ſome other places, where it has made a larger Progreſs: *I* ſhall handle this Subject with all poſſible brevity, that *I* may come the ſooner to the principal drift of my Diſcourſe, which is to offer by way of propoſal, what *I* conceive may be done toward the cloſing up of all Diſputes, in a *Good* and *Holy Reformation*.

This is, *I* muſt confeſs, an *Undertaking*, infinitely above my *Abilities*; But let not any man cenſure me, either for *Temerity* or *Preſumption*, if in an Age when the Fire of a Falſe Zeal hath almoſt conſum'd all Chriſtendom, *I* take upon Me, in this Extremity, to contribute my Pitcher of Water toward the allaying of the Flames. A general Danger is a General Call to the Work, and He is neither a Chriſtian, nor an honeſt *Man*, that doth not reckon himſelf oblig'd as a Member of the Houſe, tho none of the Governours of it, to give his Aſſiſtance in the Caſe of ſo eminent a Peril. Who knows but this my weak endeavour may prove an Encitement to others, that have both Commiſſions and Parts, and all other Advantageous Qualifications for the repairing of theſe Breaches? And if *I* fail in ſucceeding according to my *Wiſh*, this poor Eſſay ſhall bear me Witneſs of my *good Intention*.

*It* is, without Controverſie, one of the cleareſt and convincing marks of the Divinity of the Goſpel, the wonderful Change that was wrought upon the face of the Univerſe in a moment as it were, and the great and wonderful things that were brought to paſs in that turn of Affairs, by Inſtruments ſo ſimple, and in the Eye of the World ſo contemptible, as were the Holy Apoſtles. The Almighty was not pleas'd to make Uſe of the Science of Philoſophers, the Wiſdom of Stateſmen and Politcians, or the Power and Authority of Emperors. It might have paſs'd for ſome Diminution of his Glory, if he had taken in the Arm of fleſh to his *Aid*, in the accompliſhment of this wonderful Work. But having convinced the World of their falſe and miſtaken Wiſdom, by that which they call'd *Fooliſhneſs*, and ſurmounted all their power and greatneſs by weak and deſpicable means, he made it manifeſt undeniably, that it was his own doing, and that the Finger of God was in it, indeed and indeed.

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It is not improbable, but that upon the ſame Conſideration, our Saviour made choice of the pooreſt ſort of Religious, as *Monks*, *Curates*, *Prieſts* and other of the *Inferiour Clergy*, as *Luther*, *Calvin*, &c. and the greateſt part of thoſe notable Inſtruments, that God made uſe of upon this Occaſion, rather than of *Arch-biſhops* and *Biſhops*. But then he endowed them with ſuch excellent Giſts, and ſo fearleſs a courage and Reſolution, that they boldly made their Attacque upon the Court of *Rome* it ſelf, the multitude of the *Doctors*, and the prodigious ſwarms of their *Monks*, & all this with ſuch ſucceſs, That the blow they gave to the *Papal Empire* is never to be repair'd. They put thoſe 'tis true, by ſtratagem, in many places to a great deal of trouble ſtill, that purſued the Victory by the ſame ſword of Gods Word: But yet all this ſtruggling and reſiſtance is only as the laſt Convulſion of a gaſping Lyon, out of whoſe Carcaſs we may expect to ſee ſwarms of Believers (as the Bees out of *Samſon*'s Lyon) *Judg.* 14. 8. which in good time, inſtead of Honey, will fill our hearts with *Peace*, *Joy*, and *Conſolation*.

But if our Adverſaries had at the very *Firſt*, embraced the Truth which We profeſs, We ſhould never have had thoſe exemplary Inſtances of Zeal and Conſtancy, which ſo many thouſands of Believers in *France*, *England*, the *Netherlands*, and elſewhere, have manifeſted to the World; and *atteſted* their *Faith* with their *Blood*.

We could never have ſo exactly explain'd, or given ſuch uncontrolable Evidences of the Verity of our Doctrine, as we have done; even to the degree of leaving our Oppoſers without excuſe.

We ſhould never have ſeen thoſe marvellous Deliverances, which God hath already wrought, and which, from time to time, He is ſtill a working for us: Nor in what manner his Adorable Providence emproves, even the moſt violent Deſigns, and the moſt Artificial Subtilties of our Adverſaries, toward the advancing of our Holy Reformation.

But as to the Reproach they caſt upon the Conduct of our *firſt Reformers*; it is one of the greateſt Injuſtices in the World. For nothing can be clearer from their own Writings, than that it was never their Intent to ſubvert the *Ancient Government* of the *Church*,

*Church*, nor to aboliſh thoſe *Religious Rites* and *Holy Ceremonies*, which the Piety of the *Primitive Chriſtians* had introduced; but only to take away the *Abuſes of Them.*

*Calvin* (tho one of the moſt rigid of the Party) acknowledges in his *Inſtitution, lib.*4 *cap.* 4. *That the Ancient Canons or Rules for the Government, or Diſcipline of this Church have nothing in them contrary to, or diſagreeing with the Word of God.* And he goes on: *That out of the number of* Deacons, *they choſe their* Priests, *or ſimple* Paſtors, *and out of* Them *their* Biſhops: *And this to prevent that Noiſe and Diſpute which an Equality might (as it does commonly) produce.* And then in his Epiſtle to Cardinal *Sadolet*, he ſays, *That if there be any ſuch as refuſe to pay reſpect, with* reverence *and* abſolute Obedience *to* Such an Hierarchy, *I think no* Anathema *too much for them.*

Calvin *againſt* Parity *in the* Church.

Calvin *for the* Engliſh Hierarchy.

The ſame Author writing to the Duke of *Somerſet*, (Uncle to *Edward* the *Sixth*; King of *England*) by whoſe Order the *Engliſh Liturgy* had been ſent to *Calvin*; *As to the* Form of Prayer (ſays he) *and* Eccleſiaſtical Ceremonies, *I do highly approve of it, that they be eſtabliſhed: And in ſuch ſort, that the Miniſters may be legally obliged to make Uſe of* them, *and* no other, *in the exerciſe of their Charge.*

Calvin *for the* Engliſh Ceremonies *and* Common-Prayer, *and that no other be uſed.*

And *Bucer*; *I bleſs God* (ſays he) *that has given you the grace to reform your Ceremonies with ſo much Regard to Piety; for I have not found any thing in them, which is not either taken out of the Word of God, or at leaſt conſonant to it; if it be but fairly interpreted*, Bucer Scripta Anglicana, p. 455.

Bucer *for the* Engliſh Ceremonies.

And then *Theodore Beza*, in his Epiſtle to *Whitgift Archbiſhop of* Canterbury. *I never had it in my Thoughts* (ſays he) *to do any thing in oppoſition to the Eccleſiaſtical Polity of Your* Church *of* England; *nor to exact from You any Conformity, either in* Your ſelf, *or* Your Church *to the Pattern of our* Presbyterian Diſcipline. *So long as the* Churches *of* Chriſt *agree in Doctrine, it may be lawful to differ in other things, according to the* Circumſtances

*of*

*of Times, Places, and Perſons; and the Warrant and Preſcription of Antiquity. I wiſh that the Sacred Order of Biſhops may continue for ever amongſt you, and I hope it will; and that That Holy Society will maintain their Rights and Title to the Government of the* Church *with all Equity and* Chriſtian *Moderation.*

Beza's Prayer for the Order of Biſhops.

Upon the Subject of *Ceremonies* and *Religious Cuſtoms*, he ſays further, *The* Surplice *is not a matter of ſuch Importance, as that a Miniſter ſhould rather deſert his Function, than wear it: Or that the People ſhould rather forſake the Bread of Life, than hear a Miniſter that uſes it. And ſo for receiving the Bleſſed* Sacrament, Kneeling, Muſick *in* Churches, *and the like: Theſe are not matters for a Man much to trouble his head about.*

I have here ſet down the Judgment of the Firſt Reformers, That our Adverſaries may not ſay We have changed our Note, and that we have not always diſcours'd at the ſame rate; or had the ſame veneration for theſe things which we profeſs to have at preſent: But if in *Holland*, and the reſt of the *United Provinces*, and ſo in the *Proteſtant Cantons*, and at *Geneva*, They have not ſetled the *Ancient Government* and *Ceremonies*, as in *England*: It is to be conſidered, that the Reformation *There*, was principally in the point of *Doctrine*; and ſo ſoon as they had reſtor'd that to its Purity, they did not much concern themſelves about *Acceſſories*; leſt the People perhaps (who are naturally ſuperſtitious) might come inſenſibly to be perverted, by giving more heed to the ſhadow, than to the ſubſtance: Beſide that the Diſpoſition, and Form of their *Popular Government*, did not peradventure ſo much require it; there being at that time certain Political Reaſons in the caſe, that might be now ſuperſeded, if the *Roman Catholicks* would but frankly acknowledg how far they have withdrawn themſelves from the Word of God; and to what degree they have confounded and *corrupted* this *Antient Government* and *Diſcipline Eccleſiaſtical.*

As to what concerns *France*; tho the Truth that we profeſs was far advanced there betimes: For *Margaret* the Queen of *Navarre* had knowledg of it before the year 1533. This Queen, being a ſtudious, and a knowing Lady, publiſhed

an excellent piece entituled *Le Miroir de l'Ame Pechereſſe*; or, *The Mirrour of a ſinful Soul*: But nothing in it of the Stile of the Church of *Rome*, no mention in it of *Saints*, Male or Female; *Merits*; or any other *Purgatory* than the *Blood* of *Chriſt*; nay their very Prayer of *Salve Regina*, was applyed to the Perſon of our *Saviour*, which the Doctors of the Church took ſo hainouſly, that they fell foul upon her in their Sermons, and had the Impudence to bring her upon the *Stage* in a Tragedy, under the reſemblance of a *Fury*, at the College of *Navarre*; and which is more yet, they *condemn'd* the Book. But upon the Complaint of this Princeſs to her Brother, ſome of the Compoſers of the Tragedy were impriſoned, and upon the King's Demand to know what ground the Book was condemned upon; One *Nicholas Cop*, who was at that time the *Rector* of the *Univerſity*, did expreſly diſavow the Cenſure of the *Sorbonne*. This happened in the Year 1533. and the Works of this Princeſs were printed at *Lyons* by *Jean de Tournes*, 1547.

This Queen *Margaret*, inſtil'd the firſt Tincture of our Religion into her only Daughter, Queen *Jane*, the Mother of *Henry* the *Great*; and this Good Princeſs gave many a check to the violent Counſels of her Brother, *Francis* the *Firſt*; and kept him from proceeding to extremities. And then *Renee* of *France*, the only Daughter of *Lewis* the XII. made an open profeſſion of our very Faith. Yet all this notwithſtanding, for want of Princes to favour and protect us, as in *England*, *Sweden*, *Denmark*, *Germany*, we could never get to be heard, either about the *Auſbourg Confeſſion* or *our own*; nor make that ſpeedy Progreſs in *France*, which was done elſewhere; the Country being in a continual Flame, from *Francis* the *Firſt*, to the end of *Francis* the *Second*. After which time, we were continually diſturb'd, and interrupted by thoſe, who had no other way then by moving of broils, to keep the managery of publick Affairs in their own hands; to the prejudice of the Princes of the bloud. Nay, even at that time, when after the Cruelties of Fire, and Gibbets, ſeveral Maſſacres, and the horrors of a Furious and bloody War; We flater'd our ſelves with the hopes of a fair and hearty Peace, that might facili-

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tate our Audience upon the matter of a Reformation; (which was then ſo neceſſary for the Church) in that nick of Time, fell out that Execrable and Fatal Action of St. *Bartholemew*: Upon which day) and ſo for ſome days following, there were Maſſacr'd as many of our Friends, as our Enemies could lay their hands on; a Diabolical and a Curſed Deed; and it wanted not much too, even of extinguiſhing the *Royal Line*; for *Henry the Great*, then King of *Navarre*, and *Henry* Prince of *Conde*, were within a very little of being ſacrificed with the reſt of the Party. After that day, we may with Truth aſſume to our ſelves, that God was pleaſed to make Uſe of *Us*, as the chief Inſtruments of theſe Princes Preſervation, for the Common Good of *France*.

Now this being followed with the Continuation of a War; and that Helliſh, and Abominable League, which betwixt the Artifice of ſome Counterfeit Zealots, the *Imaginary* Pretenſions of ſome great ones, and the *Intrigue* of a *Spaniſh* Intereſt, had like to have torn this Monarchy to pieces: Theſe things conſidered, this was not a fit time for an overture of Compoſing differences in Religion, So that without any further endeavours upon that juncture, we contented our ſelves to ſit ſtill, Fear God, and Honour the King: even when many of his Subjects, by way of deriſion, treated him only with the Stile of the *Bearnois*; (from the Place where he was Born) and *King of Navarre*, was the utmoſt that even the more moderate of the other Party could afford him. An tho' he had quitted our Religion without leaving us any mark of his kindneſs, or ſo much as paſſing one Edict in our favour. We were the men that ſtood firm to him in all difficulties; and with an invincible Faith and Duty, promoted his Triumphs: And this was at a time too, when, Notwithſtanding his change of Religion, the ſame Councells, and the ſame damnable Maxims, that plung'd the knife into the Belly of his Predeceſſour, *Henry* the *Third*, puſhed on one *Barriere*, (who was ſeized at *Melun* wtih a Knife about him, that ſhould have killed the King) and after him one *Chaſtel*, to lift up his Parricidal hand againſt the Sacred Head of this Great Monarch.

This was it that occaſioned that memorable Decree for the baniſhing the *Jeſuites*, and brought one *Jean Guinard*, a Prieſt of the *Society*, to the Gallows, for having written and Defended ſeveral accurſed and dangerous *Poſitions*, againſt the Life and Authority of *Kings*. Yet ſuch was the Clemency of this merciful Prince; that he was pleaſed after a while to recall them: So that *I* ſhall not here preſume to accuſe any Particulars of the Society. But God only knows, by what *I*mpulſe, and adviſe it was, that *Ravillac*, that Devilliſh Monſter, that bloodily ſtruck his Kniſe into the Heart of that Great and Generous Prince, and took away his Sacred Life. And this Villany drew ſo little Vengeance after it, that the Execution of the ſingle Malefactor was accepted, as an expiation for ſo dreadful a crime: Notwithſtanding that many Princes, and Great men of the Kingdom, and eſpecially thoſe of our Religion, earneſtly Sollicited a long time for a ſtricter Scrutiny, and an Exemplary puniſhment upon thoſe that ſhould be found Guilty. *But ſuch was the Quality of the* perſons. *(Says the Arch Biſhop of* Paris, *in his Hiſtory of this King) and ſo Great was the power and influence of this Cabal, that the* Judges *themſelves that interrogated this Reprobated wretch, durſt not ſo much as touch upon that point; nor did they ſpeak one word to it but with their Shoulders*: The ſame Hiſtorian Speaking of this horrid Act; *The Conſtancy (*ſays he) *of this* Parricide *in all the Horrours of his puniſhment, did very much confirm the ſuſpition that people had of his being ſet on by certain Emiſſaries, under the Maſk of Religion: And that they had inſtructed; and in a manner inchanted him by falſe aſſurances, that he ſhould dye a Martyr, if he came to ſuffer for deſtroying (as they made him believe) the Sworn Enemy of their Church.*

This wonderful Reſtorer of *France*, after he had maſter'd the *League*, and brought the Heads of the Rebellion to acknowledge their crime, and ſettl'd a firm peace in the Kingdom; nay, and ſecur'd himſelf abroad too, by the Treaty of *Vervins* with the King of *Spain*: finding the danger of Diviſions in a State, and that our Ruine was deſign'd, under a pretext of having been the cauſe of the foregoing Troubles, he reſolved,

reſolved, once for all, to take away the unhappy Leaven of our Diviſions, and for the ſecuring of us in our Perſons and Fortunes, he paſt the Edict of *Nantz*, wherein His Majeſty declares in theſe Terms; *That to the end that God may be ador'd and pray'd to by all his Subjects; and ſeeing that his Divine Majeſty hath not been pleaſed as yet to permit it to be done in the ſame* Form *and* Religion: *Let it be however with the ſame* Intention, *and in ſuch manner, that it may not cauſe any trouble or Tumult among them.* Theſe are the very words of the Edict, which is effectually no more than a Confirmation of that of *Henry* the III. 1577. wherein the King ſets forth, *That it is only, in the* interim, *until it ſhall pleaſe God to be ſo gracious to him, as by the means of a free, good and lawful* General Council, *to re-unite all his Subjects in the ſame Church and Religion.* So that we have no more to do, than to wait for this good and healing Remedy: healing I ſay, provided that it be applied, as it ought, to God alone, who ſpeaks in his word, being allow'd to be the Sovereign Arbitrator, and the Warrantable and Antient Doctors of the Church made uſe of as Aſſiſtants, to illuſtrate the Purity of our Doctrine, and the Beſt-read-Men in *Church-Hiſtory* to be employed, to the end that all things may be regulated according to the Sound and Pious Inſtitution of the Primitive Church: No Parties being admitted for Judges; but that every man diſ-intereſting himſelf, may candidly endeavour the retriving of the *Truth*, rather than the ſupporting of his own *Opinions*.

If our Great *Henry* had not been ſo barbarouſly ſnatch'd away from Us, we might have promiſed to our ſelves, That after the reſtoring of this Nation by the Edict of *Nantz* to its former Splendor, both Parties having lived amicably together, and enjoyed all the ſweets of a ſettled Peace throughout this good Kings Reign. He would alſo have haſten'd the Convocation of a Free and Holy Council, according to the intention of his Predeceſſor. And effectually, ſome two or three days before his Death, this Prince was heard to ſay, *That he would endeavour this re-union by Expedients ſo eaſie, and ſo certain, that no man ſhould be able to oppoſe them that had not rather be ſick than well.* This we have upon the Credit of

*Pierre*

*Pierre Matthieu*, in his Hiſtory of *Henry the Fourth's Death. Pag.* 99.

But after the miſerable Death of this Excellent *King*, our Affairs went worſe and worſe; our Enemies ſpitting their Venom on all hands, and a great number of our former Friends changing their Party. That which we have to do at preſent, is only to poſſeſs our ſouls with Patience, and to wait Gods good time for the finiſhing of the Work himſelf; if we cannot gain a free acceſs to our own Kings, our way is open however to him by whom Kings Reign, and to our Interceſſor at the Throne of Grace, our Saviour *Jeſus Chriſt*, who is the *King of Kings and Lord of Lords*. And though we find our ſelves perſecuted both by open Violence and ſecret Machinations, even to the hazard of our utter Ruine, we ſhall yet perſevere after the Example of the *Primitive Chriſtians*, to pray for them that evilly entreat us. Tears are the only Arms that we ſhall make uſe of, being reſolved to oppoſe and employ nothing elſe toward the quenching of this Fire. The good God that hears our Groans, and ſees our Affliction, will haſten our Deliverance. The *hearts of Kings*, as well as of other Men, *are all in his hands*, and it muſt be his Work to diſpoſe them to Pity and Compaſſion. And if he be not glorified *by* them, he will be glorified *in* them. He is a God of Power, and will Avenge us upon our Adverſaries, and thoſe that ſo audaciouſly abuſe his Long-Suffering and Patience. He will not ſuffer his Truth much longer to be deſpiſed. *He that is to come, will come, and not delay*, *And ſo Come* Lord Jeſus.

But there is one Argument that our Adverſaries make uſe of, which I cannot but take notice of, as very little to the purpoſe; they tell us, That in *England*, *Scotland*, *Ireland*, *Sweden*, *Denmark*, and almoſt all other States and Re-publicks, where the Princes and Sovereigns are of *Ours*, or of the *Auſburg Confeſſion*; the *Roman Catholiques* are not allowed the Exercite of their Religion, and why ſhould we in *France* expect the liberty of *Ours*.

To this I Reply, *Firſt*, That we could wiſh the Liberty might be equal and reciprocal; for we ſhould then have our Churches in *Spain*, *Italy* and I know not how many other places

ces under their Juriſdiction, where we are not ſuffered ſo much as to enjoy the Freedom of our Conſciences. Nay, it is as much as our Lives are worth, in many of theſe Places, to be only known what we are. And yet in all thoſe Countrys that they complain of, a *Roman Catholique* may openly and frankly own his Religion; nay, and argue too, againſt that which is there Eſtabliſht, with as much ſafety as if he were at *Rome* or *Madrid*. And though they have not a Publick Exerciſe allowed them, every body knows yet how they are connived at, without being hunted out of their Houſes. *Secondly*, Their Number is ſo ſmall, that it holds no proportion or compariſon with thoſe of our Religion in *France*; where in ſome Provinces the People of our Perſwaſion amount to above one half of the Inhabitants, and in all the reſt, to a very conſiderable Party. The Collation does not lye betwixt *Proteſtants* in *France* and *Roman Catholiques* in *England*, *Holland*, and ſo; but rather betwixt thoſe in ſeveral Principalities and Towns, in *Germany* and *Switzerland*, or in ſome of the late Conqueſts of *Holland*, where the *Roman Catholiques*, by virtue of ſuch Treaties and Conceſſions, enjoy not only the Publick Exerciſe of their Religion, in the middle of thoſe places; but all other Priviledges likewiſe, and all the Liberties of Fellow Citizens. *Thirdly* We are in the poſſeſſion of our Freedom by ſeveral *Edicts* and *Declarations* of our Princes, which cannot be rescinded without the Violation of a Publique Faith, and hazarding the Peace and Tranquility of the State. Or in truth, without diminiſhing, in ſome meaſure, the Splendour and the Glory of it. *Fourthly*, We have upon all Occaſions given ſuch Evidences of our inviolate Loyalty, that *Notwithſtanding all the Butcheries that have been made of us in five Kings Reigns*, it never could be Charged upon *Us*, as the Cardinal *D'Oſſat* has well obſerv'd, that ever we made any Attempt upon their Sacred Perſons, *Lett.* 8. *to M. de Villeroy.* 1595. We have no *Clements* among Us, no *Chaſtells*, no *Ravillacs*, or any Monſters of that Infernal production, to the ſhame and confuſion both of the paſt, and of the preſent times.

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We may add, in fine, the damnable Maxims that are maintain'd by a great many of thoſe that ſtick cloſeſt to the See of *Rome*; That the Pope may diſcharge Subjects of their Allegiance to their Sovereign; and that they are not bound to keep *Faith* with *Hereticks*; nay, and ſome of their Doctors have given Leſſons of their Execrable Doctrines, whereof we have found the diſmal effects; as the *Gun-powder Plot* in *England*, to have blown up the King, the Royal Family, and the Parliament, at a Blaſt, for which *Garnet* a *Jeſuite*, and divers of their Accomplices were Executed 1605, and Entered upon the Roll of the *Jeſuites Martyrs*, printed at *Rome*; ſo that there would be no juſt cauſe of complaint, if Proteſtant-States ſhould Treat them with as much Severity as they do the contrary. This way of proceeding, methinks ſhould give them to underſtand on which ſide the *Genius* of True Chriſtianity lies, which, after the Example of *Jeſus Chriſt*, its only head, does not *bruiſe the broken Reed, nor quench the ſmoaking Flax*, but takes delight to do good, even to his Perſecutors and Enemies.

I would to God, that thoſe of the Church of *Rome* had the ſame tenderneſs for us, that we have for them: and that they would but Treat us with the like Openneſs and Candour. They would be then eaſily ſatisfied, that we are no Enemies of a Reconciliation, if they would but take a ſtep or two, on their ſide, to meet us upon the way. We know very well that the weak muſt be ſupported; and how far *Chriſtian Charity* binds us in caſes of this nature.

But if they ſhould pretend obliquely to draw any advantages againſt me from what I here propoſe, they would find themſelves miſtaken. For it is not our deſign to betray the Truth, or to ſacrifice the Peace of our Conſciences, and the hopes of Future Bliſs, to the Intereſt of our Temporal Felicity and Repoſe. That which engages me, is Chriſtian Charity, and the zeal I have for their Salvation. For moſt aſſuredly, ſo long as the *Pope* of *Rome* pretends to be not only the Chief of the Order; and to exerciſe an Arbitrary and Abſolute Power, as a Monarch in the Church; ſo long as the Supper of the Lord ſhall be prophaned, and that honour paid

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to the Creature which is only due to the Creator. So long as it ſhall be made a *Propitiatory Sacrifice* for the ſins of the Living and the Dead; and the people depriv'd of the Cup in this Holy Communion; ſo long as Men ſhall pretend to ſatisfie Divine Juſtice by any other Merits, than thoſe of *Jeſus Chriſt*; and aſſign us any other Purgatory than that of his precious bloud: So long as an infamous Banck ſhall be maintain'd in the Temple, as we ſee in the Tax of the *Popes Chancery*, whsre the moſt horrible ſins are ſet at a price; and thoſe againſt his *Holyneſs*, rated higher than thoſe againſt the Majeſty of *God himſelf*: So long as Prayers ſhall be offered to any other than to God alone; or any other Advocate acknowledg'd than *Jeſus Chriſt*: ſo long as people ſhall pray in an unknown Tongue, and conſequently without Edification: ſo long as the Holy Scriptures ſhall be lockt up from Believers, and burdenſom Impoſitions forced upon Mens Conſciences, contrary to Chriſtian Liberty: ſo long, I ſay, as theſe, and other the like abuſes ſhall be continued in the Church of *Rome*: People may make what overtures they pleaſe, but there is no union to be expected, betwixt them and Us; as there can be no Agreement between Light and Darkneſs, betwixt *Jeſus Chriſt*, and that which is ſo diametrically oppoſite to him.

But before I come to that part of my Apology, where I am to enlarge upon what I have to propoſe as the Model of a well grounded Reformation; (purſuant to my deſign) I would willingly ſatisfie ſome Scruples that I meet with amongſt ſeveral people of our Communion, who take our Government by *Elders and Deacons* purely *Laic*, to be the beſt Inſtitution, and the moſt conform to the ſimplicity of the *primitive times*. Tho the Teſtimonies of our firſt Reformers which I have already produced upon this ſubject, might abundantly ſuffice to ſhew theſe people their great miſtake, and that for want of better information in the practices of the primitive Church, they put themſelves into frights and alarms, without any ground at all, and to no manner of purpoſe; I ſhall yet ſay ſomething further for their more ample ſatisfaction.

They muſt be given to underſtand, that all the ancient *Eccleſiaſtical Hiſtorians*, as *Euſebius*, *Theodoret*, *Ruffin*, *Socrates*, *Sozomen*, *&c.* have traced out unto us the *Order and Succeſſion of Biſhops* from the *Apoſtles* down to their times; there being in every Town where there was a formed Church, over and above the *Prieſts and Deacons* a Superiour, who excluſively to all others carried the name of a *Biſhop*; and S. *Hierom* upon S. *Paul*'s Epiſtle to *Titus* obſerves, that from the time of the Apoſtles this Order was eſtabliſhed in the Church; (ſee his Epiſtle to *Evagrius*) and that in *Alexandria* after the time of S. *Matthew the Evangeliſt*, the Prieſts always choſe one out from among themſelves to preſide over them, whom they called *Biſhop*. And this agrees with *Calvin* in his *Inſtitution*, where he ſays further, *lib.* 3. *cap.* 4. *That this Biſhop was above his Colleagues as well in Dignity as in Honour; not as having them abſolutely under his command, but his Office was like that of the Preſident of a Council.* And to the matter of inferiour Charges and Dignities, as *Acolyte*, *Porter*, *Reader*, *Subdeacon*, *Deacon*, *&c.* of whom he alſo makes mention: and he ſays moreover, *They that imployed them were call'd the Clergie*, and bare the name of *Clerks*; (which name tho he does not like, yet ſays he) *Their way of proceeding however was pious and profitable, viz. that thoſe that would dedicate themſelves to the Church, ſhou'd be brought up under the diſcipline of the Biſhop, to prevent mens entring upon the Function that were not fit for it*; i. e. *inſtructed in good and ſound Doctrine, exercis'd to bear the yoke and to be humble and obedient, and buſied likewiſe upon holy matters, to wean them from the thoughts of this world. Now* (ſays he) *as young Souldiers are trained up to Military Exerciſes, as Tilting, and the like, that they may know how to behave themſelves in the face of an Enemy; ſo had the ancient Clergie certain preparatory Exerciſes for the forming of thoſe that were not yet in office. Their firſt truſt was to open and ſhut the Church doors, and theſe were call'd Ushers. After this they were ordered to continue for ſome time about the Biſhop, as well to learn how to govern themſelves, as to avoid ſuſpicion; for they went no whither without company, to witneſs*

The Author aſſerts the Apoſtolical Order of Biſhops.

*Calvin* aſſerts the antiquity of Biſhops.

*neſs what they did. Thus they were entered by degrees, that by little and little they might become known to the people, and get ſome credit and authority among them; and likewiſe to gain a habit of aſſurance in caſe of any occaſion to ſpeak in publick. And to the end that being admitted into Holy Orders, they might not be out of countenance, and fall into confuſion when they came into the Pulpit, they were appointed to read the* Pſalms *in the Pulpit. And in this manner they advanced ſtep by ſtep, and paſt a Probation in all their Exerciſes before they came to be* Subdeacons.

And in another place of the ſame Chapter, (making a Reflection upon the ancient Government which was perfected by the four firſt Councils) having ranged the Order of Patriarchs, Archbiſhops, Biſhops, Prieſts, &c. (Take notice by the way, that the name of *Archbiſhop* was at that time given onely to *Patriarchs.*) See what he ſays; *This Government is by ſome called Hierarchy, but very improperly as it ſeems to me, or at leaſt I do not find it uſed in Scripture, &c. But however* (ſays he) *if we conſider the thing without deſcanting upon the word, we ſhall find that the ancient Biſhops were not likely to contrive any ſort of Church Government different from what God has appointed in his Word.* I leave here and elſewhere, (ſays the *French* Author of this Apology) theſe Citations of *Calvin*, as I find them in the *French* of his time, notwithſtanding the roughneſs of the Language; and I do this the better to accommodate my ſelf to the humour of thoſe people that would not receive them otherwiſe.

It is clear in effect, that our Saviour compos'd the ſacred College of his Apoſtles of the juſt number of *Twelve*, to anſwer that of the *ancient Patriarchs*, and to intimate theſe Heads to be the Fathers of the *Iſrael of God.* And that his *ſeventy Diſciples* did in ſome ſort anſwer the *ſeventy Elders*, of which *Moſes* formed the *great Council*, which the *Jews* called the *Sanhedrim.*

Now if our Saviour, even in the time of his abaſement, made no difficulty of appointing ſeveral Functions and Charges for thoſe whom he ſent to preach the Goſpel; it is no wonder if his Apoſtles on their part brought ſome diſtinction too. S. *Paul* in the twelfth of the firſt to the *Corinthians*, and ſo *Eph.*4.11.

maketh a large Enumeration of them; but we have none of them left now but *Biſhops, Prieſts, and Deacons,* the reſt are gone. At the firſt preaching of the Goſpel *Biſhop and Prieſt* I know were Appellations common to all *Paſtors*; but it is certainly true that this lafted not long: For in the very time of the Apoſtles they choſe one out of the company of Prieſts for the *Head of the Order*, and to preſide over every Church, who is called in the *Revelation the Angel of the Church.* And for his Office of Preſiding, he alone has ſtill born the name of *Biſhop.* And the Inſtitution of this holy Office we derive from the firſt Founders of the Church of Chriſt, who being undoubtedly guided by the Spirit of God, eſtabliſhed this Proviſion, for the preventing of thoſe Controverſies and Diſorders, which a Parity would inſenſibly have introduced; as we have ſhewed already, even according to that great man of Authority, even *Calvin* himſelf. This is a truth ſo manifeſt, that a man muſt put out his own eyes, and overthrow the whole Oeconomy of Chriſtianity, to oppoſe it.

Biſhops Apoſtolical.

A Parity in the Church breeds Faction and Confuſion.

As to the other inferiour Officers of the Church which are here principally in queſtion, I have ſhewed you out of that remarkable paſſage of *Calvin*, that they were all of them abſolutely *Eccleſiaſtical*; and that none of thoſe that officiated were purely *Laic*, as are our *Deacons.* Thoſe ('tis true) that were firſt appointed for that charge were not taken in onely to aſſiſt the Paſtor in viſiting the ſick, or diſtributing Collections for the poor; but they were imployed alſo in preaching the Goſpel, and adminiſtring the Sacrament upon occaſion, *Acts* 8. 38. which ours are not allowed to do, and it will concern them not to venture upon it.

At the beginning of the Reformation (as appears by the Eccleſiaſtical Hiſtories of the Reformation of *France*, printed at *Geneva* 1580, *lib.* 5. *pag.* 841.) we had *Deacons in France*, which we call'd alſo *Catechiſts*; and theſe preached and inſtructed the people in the abſence of the *Paſtors.* But it is not ſo now, how it came to be altered I know not; but howſoever the fear our Reformers had of relapſing into the Superſtitions of *Rome*, drove them

them into extremities, which according to humane conjecture might be the cauſe why the Reformation in *France* proceeded not ſo far as in other places; it is not yet that either our Government, as it is compoſed of *Elders and Deacons*, meerly *Laic*; or our *Diſcipline*, conſidering the neceſſity of the time when it was erected, is to be condemned: but yet I muſt acknowledge, that it is not without many inconveniences. But theſe Points not being of the Eſſence of Religion, and our Condition changed little or nothing ſince the framing of this Model; we are well enough content both to keep the one and the other, and yet we have left our ſelves at liberty to change even the whole, if the utility of the Church ſhould require it; as we do ingenuouſly confeſs and declare in the laſt Article of our Diſcipline.

The Presbytery of *France* inconvenient.

The Diſcipline alterable.

*Chriſtianity* doubtleſs in its greateſt ſimplicity was never an enemy of *Order*, and of ſuch a *Decency* as carries with it ſomewhat of *ornament and beauty*. For tho the lovelineſs of the daughter of the King of Glory does conſiſt chiefly in thoſe inward graces, which ſhe is endowed withall by her Heavenly Spouſe; it muſt nevertheleſs be granted, that even from the firſt, ſecond, and third Centuries of this Church of *Jeſus Chriſt*, ſo ſoon as ever God was pleaſed to vouchſafe it any the leaſt reſpit from *perſecution*, it took care immediately to make even the exteriour of it *comely and venerable*. One may ſay of the *Church* as it was then, that *Her Doctrine was as clear as the Sun, her Ceremonies as fair as the Moon, and her Diſcipline as terrible as an Army with Banners*, *Cant.* 6. 10. Not that ſhe ſerved her ſelf with material Arms, but with the conſecrated Sword of the Word of God ſhe ſubdued her Enemies. Her Faith, Conſtancy, Charity, Zeal, theſe were the Arms that ſhe made her Conqueſts withall, and forced the ſtubborneſt Rebels to ſubmit their necks to the eaſie yoke of our crucified Redeemer.

The true Church has ever acted after this manner; and tho *Conſtantine* the Great, at the beginning of the *fourth Century*, had dried up her tears, taken off her mourning weeds, and ſettled her in a ſtate of Felicity and Repoſe, by a Profuſion of Bounty worthy of ſo *Auguſt an Emperour*. She did not pretend

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yet to emprove the advantages of this Race, either by Art or Violence, to draw in the *Pagans* by force to the embracing of the *Chriſtian Faith:* But ſhe entertain'd them however, with all charitable ſupports, and by all ſorts of good Offices, gain'd upon them in the end to confeſs that the *Chriſtians* was the only *true God.*

When ſhe had any thing to do with thoſe that ſeparated from her Communion: as for inſtance ſhe had among others with the *Arrians*, thoſe execrable Hereticks, that deny the Divinity of our Savicur *Jeſus Chriſt.* Tis true ſhe pronounced *Anathema*'s upon them, and condemned them; but at the ſame time employed ſuch Condeſcenſions, and ſo much indulgence to reclaim them, according to the gentle Spirit of *Chriſtianity*, that in one City, they ſuffer'd an *Arrian* Biſhop, with an *Orthodox*; and only returned a thouſand good Offices, for as many Outrages and Perſecutions. And tho theſe wicked Monſters went on, multiplying and propagating divers other Sects, as pernicious as themſelves; they never made uſe of any other means for their extirpation: And in the concluſion by this admirable Patience, ſurmounted all thoſe Hereſies: For being the Work of the Devil, and humane Corruption together, they fell of themſelves, and ſo came to nothing.

But if the true and Orthodox Church proceeded with this benignity and tenderneſs; the Accurſed *Arrians*, *Donatiſts*, and ſome others, went another way to work; and the Faggot, the Gibbet, and all the Cruelties that rage and madneſs could invent, were their moſt powerful Arguments. This is the true Character of the Devil, and all obſtinate Hereticks, that they are Lyars, and like their Father.

The Church was not yet come to the puniſhing of *Hereticks* till the Tenth or Eleventh Century, tho they ſeveral times revived the Old *Hereſies*, and drew many Diſciples after them. But ſince the Biſhops of *Rome* have bent themſelves upon breaking the Emperors power in *Italy*, and to take away all their Authority by vertue of ſome Ancient Canons, which they had in the Church, and in their Poſſeſſion: As the Right of continuing the Election of their Biſhops; the power of degrading ſuch as were vicious, and unworthy of the Character: Calling

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of Counſels; and ſeveral other Priviledges, which they had always maintained; and that the Biſhops of *Rome*, by craft, and force, had compaſſed their pernicious deſigns; from that time, all thoſe that croſs'd them, or made any ſort of oppoſition to the Doctrines they *introduced*; or but ſo much as *Authoriſed*, for the Advantage of the *Papal Seat*; were preſently proclaim'd Hereticks; and treated with the utmoſt Rigour. And that very City it ſelf, that hath been ſo many times bathed with the blood of Chriſtians, cauſes Chriſtian blood to be ſpilt now in every corner of its Empire.

This terrible Butchery hath now rag'd for the ſpace of ſome *five hundred Years*, in the greateſt part of *Europe*, the poor Believers charged with Contumely and Reproach; and their Doctrine diſguiſed after ſo hideous and uncouth a manner, that they are repreſented rather for beaſts then men; and like horrible Monſters, are they purſued: In imitation of the *Pagans*, that cloathed *Chriſtians* in the skins of *beaſts* to make the Dogs fall on with the greater fury, and tear them to pieces. But ſeveral of the Chriſtian Kings and Princes, having caſt off the Yoke of *Rome*; and the reſt having much abated of the apprehenſions they formerly had of their *Thunderbolts* and *Excommunications*; the Popes have artificially chang'd their Battery and irritated other Princes againſt Us, falſely ſuggeſting to them that we are Men of Seditious Principles, and Enemies to the Greatneſs and Eſtabliſhment of their Government. So that by this malignant Influence, and the obliquities of a *ſublimated*, and *Antichriſtian Policy*, they have dexterouſly, as far as in them lay, Supt and Undermin'd the Foundations of our Liberty.

But we hope for better things, from the Mercy and Juſtice of our great Monarch; and that he will baniſh all theſe Apprehenſions, and ſtill ſupport us under the Protection of his *Edicts*; according to the Royal Promiſes, which his Majeſty out of his Princely goodneſs hath been pleaſed to confirm unto us by ſo many gracious aſſurances. If that great Prince and Commander of the *Hebrews*, *Joſhua*, (9. 15.) kept his word with the *Idolatrous Gibeonites*; Tho' they had *ſo invocated* with him, and were caught in their own trap: Notwithſtanding

ing ſo many preſſing importunities, to move him to deſtroy them; If, I ſay, under a law of ſo much Rigour, a ſort of people too, that God himſelf had in a manner commanded to be exterminated, found ſo much Grace and Favour at the hands of *Joſhua*: what may not we promiſe to our ſelves that are Chriſtians, and only guilty of adhering to that Religion which Chriſt and his Holy Apoſtles taught us? We that have conſtantly ſerved the Government all manner of ways? a Thouſand and a Thouſand times Sacrificed our Lives for the Honour of the Nation? We that have ever given ſuch eminent and undeniable proofs to this ſtate, that in the greateſt of dangers and upon the moſt important occaſions, the Glory and Fortune of *France* have been depoſited in our hands? We that have in fine not only aſſiſted to the repulſing of the Enemy from our *Borders*, but to the carryiug of our Conqueſts into the Heart of their own Country: and can it be poſſible that after ſo glorious a courſe, and ſucceſſion of Victories, our great Prince ſhould firſt deliver us from the apprehenſion of Strangers, and then expoſe us to greater dangers from our Fellow-Subjects? Far be it from any man to entertain a thought ſo contrary to his *Royal Clemency*, and *Juſtice*: It cannot be, that the greateſt of all Chriſtian Kings, and Princes, ſhould not make himſelf as illuſtrious for his *Royal* and *Paternal Goodneſs* towards his Subjects, as he is for his Arms: Eſpecially for that part of his *Subjects*, that owns no other *Sovereign*, under *God* than himſelf: And who by conſequence are moſt faithful to him, and more devoted to his Service, then it is poſſible for them to be, that lye under a ſeparate Oath of allegiance to a foreign Power; which they Fancy may abſolve them from that to their Lawful Prince.

Who is it that knows not that M. the Duke *de la Force* was named by the late King of triumphant Memory, and univerſally deſired to command the Army in 1636, when he deſigned to recover *Corbie*? Was it not *Mons. de Turenne*, that rais'd the Siege of *Arras* 1652, to ſay nothing of his other Exploits. And tho' after that, he quitted our Communion, yet it abated nothing of the truſt that was repoſed in his perſon, nor did it leſſen the greatneſs of the brave actions which that Generous

nerous Capt. had atchieved while he was with us. The Eminent Services of the *Marſhal de Caſſion* are known to all *France*, and it is ſufficiently known likewiſe what Miracles were done by 4000 *Sevennois*, that were all of our Religion, and ſent to join the Army of *Languedoc*, that rais'd the Siege from *Leucate*, 1637. where they left Eternal Marks of their Fidelity and Zeal.

Our incomparable Monarch needs look no further for the Evidences of our Loyalty and Services, than into the Hiſtory of his Anceſtors, and the Wonders of his own Reign. And that Hiſtory will inform him how groundleſs the ſcandal is of repreſenting us, for either the contemners of his *Authority*, or the oppoſers of his *Glory*. One ſuch reflection from His Majeſty will turn our *fears* into *aſſurance*, our *mourning* into *joy*, and do us right upon our Oppreſſors.

Since it is His Majeſties Royal Goodneſs and Pleaſure that we live within his Dominions, he will never ſuffer it to be made impoſſible for us to live there at all. But if we may not be admitted to eminent charges and commiſſions, we ſhall have the comfort, I hope, not to be debarr'd the benefit of leſs, nor of ſuch Priviledges and Profeſſions, as we ſhall contentedly apply our ſelves to, for the ſubſiſtence of our Families; for otherwiſe, to confine a Man to a place, and either to take away from him all things neceſſary for his ſupport, or the means of procuring them, were a greater cruelty than the ſtriking of a Dagger to his heart, and killing him at a blow. So that ſuch an excluſion or limitation whether in reſpect of poſſeſſions, honeſt Employments or Franchiſes, would be a method ſo black and deteſtable, that to act after this manner would be to renounce not only the Maximes and Character of Chriſtianity, but the very affections and impreſſions of Humane Nature.

But theſe apprehenſions are idle, we have a Prince of goodneſs and juſtice; and we doubt not but he will treat us with Grace and Equity. He is a Prince jealous of his Royal Authority and Word, and will not ſuffer his Edicts to be any longer violated, *gratis*; We have his Princely Word for it over and over, which he will maintain, and cauſe it to be made good

to a ſyllable: And moſt aſſuredly call thoſe pernicious inſtruments to an account, that by their malitious Counſels endeavour to blaſt the felicity of his Government, and cauſe us alone to put on mourning in a time of *Publick* and *Univerſal Joy*.

We are born *(French-men) Francois*; that is to ſay *Free*, and not deſtin'd for *ſervitude*; neither do we believe that His Majeſty will be prevailed upon to reduce us to that condition. And we are not only *French-men*, but *good French-men* too, and better I dare ſay, than thoſe that thus endeavour to oppreſs us. It is too great a truth, that the Enemies of *France*, and all that hold intelligence with them, have conſtantly taken their meaſures by this pernicious Maxime; That the way to weaken aud leſſen it, is to divide and diſ-unite it within it ſelf, which will obſtruct all enterpriſes for the recovery and vindication of their Rights, from thoſe that have uſurped and do ſtill detain ſo many fair and large Juriſdictions, which are no leſs than the particular Patrimony of the King himſelf.

Theſe diſloyal *French-men* are aſſiſted with a concurrence of the jealouſies and apprehenſions of the *Papal* Power, which being advanced by the bounty of our Kings, the Court of *Rome* would be loth to have them reſume the Priviledges of the Empire of the *Weſt*, leſt they ſhould claim their intereſt in the Election of the *Popes*, who for this very reaſon, have ſtill lived in dread of our domination in *Italy*. *Pepin* and *Charlemagne* gave them the Lieutenancy of *Ravenna*, with the City of *Rome*, but with a reſerve to themſelves of the *Chief Sovereignty*, and the right of *Electing the Popes*. Since that time, the better to diſguiſe the Truth, they pretend to have had a Donation of it from *Conſtantine*; but this Impoſture being detected, came to nothing. But over and above all this, the Court of *Rome* has had an Apprehenſion *(*and perhaps it may have it ſtill*)* of a free and holy Council, and of our Kings interpoſing for a Reformation in the Church, as well of the *Head* as of the *Members*. And let them cover this jealouſie as they pleaſe, it is nevertheleſs the very Motive to all thoſe Intrigues in the Court of *Rome*, that have been many times followed with moſt unhappy

unhappy and dangerous effects. He that never ſo little conſiders what paſſed in *France* during the League, and the Traverſes that our Arms received in *Italy*, will ſoon be ſatisfied that this is the truth of the buſineſs. *Lewis* the *Twelfth* indicted a Council to meet at *Piſe*, for the reforming of the Church, as well in the *Head* as in the *Members*; as thoſe of *Conſtance* and *Baſil* have been formerly convened to the ſame purpoſe; that of *Conſtance* Depoſed Three *Popes*, whereof *John* the *Three and Twentieth* was one. Among other Crimes or rather Hereſies that he was found guilty of, One was, *That he believed neither a Heaven nor a Hell*. There were *Forty Criminal Articles* againſt him, to Depoſe him. You may ſee the Acts of this Council among the Hiſtorians that write of thoſe Times. This was the Pope that Canoniz'd St. *Bridget*.

There is another Contrivance or Addreſs in the See of *Rome* that I cannot but take notice of, which *is*; that finding their Biſhops Authority ſince the *Reformation* a little tottering; for their better ſecurity againſt the *Ordinaries*, which are the *Arch-Biſhops* and *Biſhops*; if they ſhould happen to be *croſs-grain'd*, they fortified themſelves by multiplying their *Religious* and their *Monks*, and by erecting *new-Orders* that ſerved as ſo many *Buttreſſes* to uphold the *Fabrick*: And among others, for better precaution there are ſome that are under *peculiar Oaths* to the Sovereign Biſhop, to whom and to their General, they pay a blind Obedience. Among theſe *new Orders* is that of the *Jeſuites*, Founded by the Patriarch *St. Ignatius de Loyola*, in the Year 1535, and confirmed by *Paul* the *Third*, in 1540. They have alſo made a Reformation in all the Orders already Eſtabliſht; that is to ſay, a Creation of *New Monks*, under the name of *Reformed*; and by this invention they have more than trebl'd their number. And ſuch is this Multiplication, and ſo exceſſive, as well in the one Sex, as in the other, that the face of the Earth is in a manner cover'd with them. And then they have, I find, their voluntary *Mendicants*, over and above, which are a kind of *Beggars* by *affectation*, and ſerve to divert the Charities, which would be otherwiſe beſtowed upon the Poor indeed.

Now as they have their *Generals*, and the *Protectors* of their *Orders* at *Rome*, with whom they hold a conſtant Intelligence, informing them from time to time of whatever paſſes: the conſequences of this, to ſay no worſe, may be of great and dangerous importance. I do not deny but that there are *good Religious*, and good *Monks*; but without diſpute, in that great Body, there is matter enough for a *Reform*, as we ſhall make appear in its proper place. I found my ſelf under an obligation to ſay this little by way of advance; in regard that the civil Peace and Proſperity of the State was the queſtion, and as all the ſeveral Members are indiſpenſably bound to contribute to the good of the whole, the ſenſe of that very duty was it, that, next to the Glory of God, moved me to the Publiſhing of this *Apology*; for though I am but a ſingle Member of a very contemptible Party, I do yet flatter my ſelf, that, without vanity, even in this Station, I ſhall not be altogether uſeleſs; the *Hair* and the *Nails* that are but a kind of Excretion and Superfluity, ſtand us yet in ſome ſtead, both for *Uſe* and *Ornament*. But let the World think of me as they pleaſe, I value it not; provided that I may but contribute to the Eſtabliſhment and Amplification of the Kingdom of Jeſus Chriſt.

But it is high time now that I come to the principal Deſign of this Work, and I ſhall ſay only this by the way, that there can be no hope of a Compleat Reformation, and a happy reunion, without the Convocation of a *Council* that may be free and Independent upon the Orders of *Rome*. And then we muſt bring unto it, candid minds, amicable diſpoſitions, ſouls wholly inflamed with the Love of God, and fill'd with a holy Jealouſie for the intereſt of his Glory, (which muſt not be baſely abandoned, and transferred to the Creature, to his Prejudice) a Spirit clear, either of Hatred or Malice; hearts ſincere, and burning with a charitable Zeal for the Salvation of our Brethren, inclinations quite abſtracted from all the vanities and advantages of the Earth, that may any way interrupt our thoughts of Heaven: In fine, a firm and conſtant reſolution to embrace the Truth, as we find it in the Word of God, expounded by its ſelf; that is to ſay, one paſſage that

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is obſcure, by another, that needs no Expoſition, and this Divine Writ illuminated by the Writings of the Ancient Doctors; by the Councils, and the Hiſtory of the four firſt Centuries of the Church; in which time, there was no Point of Faith received, but what was conſonant to this Word of Truth, or at leaſt, not repugnant to it.

I do not ask that you ſhould take this upon my Credit; but refer you to the Holy Fathers of thoſe bleſſed Times, who have always, in any caſe of doubt, ſent us to conſult that Divine Oracle; and as they never queſtioned its *Infallibility*, ſo they conſtantly made it the Sovereign Judge of all their differences. *What ſhall we do?* (ſays St. *Auſtin*, de unitate Eccleſ. Cap. 2.) *ſhall we ſeek the Church in our own words, or in the words of the Head of it Jeſus Chriſt? It is my Opinion that we ſhould rather ſeek it in the words of him who is Truth it ſelf. Let no body tell me*, I ſay this, or thou ſayſt that; *but let them rather ſay*, ſee what our Saviour ſaith. *Have we not the Books of the Lord? and are not both ſides agreed upon the Authority? We believe them, and we ſubmit to them*; *wherefore* there *it is that we muſt ſearch for the Church*, *and* there *debate the Cauſe. Let us ſet all aſide that is alledg'd both by the one and the other, bating only what we have urged out of Canonical Scripture: for* (ſays he) *I muſt have the Church proved, not by* Humane Reaſon, *but by the* Divine Oracles.

The ſame Father in a Book he wrote againſt *Maximin* an *Arrian Biſhop:* See what he ſays to one of the Heretiques with whom he had a Diſpute; *'Tis not for me to appeal to the Council of* Nice, *nor you to that of* Rimini, *and to come under a prejudice. I am not obliged to the Authority of the one, nor you to the Authority of the other: ſet one thing againſt another, and one reaſon againſt another reaſon, and refer all to the Authority of the Scriptures; for they have no partiality for this, or that, but are a Common Evidence for both Parties.*

St. *Baſil Epiſt.* 80. ſays no leſs, *Let the Scripture* (ſays he) *which is of Divine Inſpiration, arbitrate betwixt us*; *and let the Truth be adjudged on that ſide where the Doctrine ſhall be found moſt conſonant to Divine Writ.*

Let

Let us now hear the Eloquent St. *Chryſoſtom. Homil.* 33. upon the *Acts*, *Which Opinion, ſay you, ſhall I chuſe? which ſhall I prefer? each of them, ſays he is in the right: which of them ſhall I believe, not knowing any thing at all of the Scriptures? both the one and the other alledge the ſame thing. Surely this makes for us; for if we ſhould ſay, that we give credit to* Diſcourſes, *you would have cauſe to be troubled: but if we ſay that we give Credit to the* Scriptures, *as they are plain and true; it is no hard matter for you to make a judgment of them. He that agrees with the* Scriptures *is a* Chriſtian, *but he that* oppoſes *them is far from this Rule. How then? when he ſhall come to you and tell you,* that the Scripture teacheth that which he believeth, *and you ſhall ſay to him on the other hand,* you pervert the Scriptures, *and* wreſt the ſence, *tell me then, do not you underſtand them, and paſs a Judgment upon them?*

I ſhould never have done if I ſhould go about to run through all the paſſages of the Fathers that make for the Authority of the Holy Scriptures, * either for their Infallibility, clearneſs or final deciſion. All being agreed in this, that they are the Sovereign Judge of all Differences that can ariſe in the Church, and unanimouſly received for the only Rule in Religion. But this Subject will carry me too far; wherefore I ſhall refer my Reader to the Quotations in the Margine; where if he be curious to know more, he will find the means of further ſatisfaction.

* Irenæus l. 3. c. 1. & c. Clem. Alex. Strom. l. 7. Tertul. adv. Herm. Id. l. 4. adver. Marcion. Id de præſcrip. Hæret. Cyp. Epiſt. ad Pomp. Athan. Epiſ. de Conſil. Arim. & Seleu. Hilar. lib. ad Conſtant. Cyril. Alex. Cath. 4. Auguſt. in Pſal. &c. Id. de Un. Ec. Cap. 2. Theodor. lib. 1. cap. 7. Baſil. Epiſt. 80. Chryſ. Hom. 29. in Gen. id. Hom. 3. de Lazaro. Id. in Gal. cap. 1. Id. Hom. 33. in Acta. Cyril. Alex. Cath. 4. Cap. de Spir. Sancto. &c.

This Divine Word does not contradict it ſelf, or deſtroy the Truth that it teacheth; as ſome of our Adverſaries blaſphemouſly ſay that it does; that's the buſineſs of the Spirit of *Error* to perplex and fight with it ſelf; we cannot ſay that it wants any thing, ſince it ſelf pronounces an *Anathema* and *Malediction upon him that ſhall preach any other Goſpel than what is there taught, though it were an Angel from Heaven.* Neither can it be ſaid to be *inſuffi-*

*cient*

*cient*, ſince it is able to make us *wiſe unto Salvation, through faith which is in* Jeſus, *and is perfectly furniſhed unto all good works*, 2 *Tim.*3.15. and what can we deſire more?

That Great God who hath mercifully taught us to know his Will, for the love of his dear Son *Jeſus Chriſt our Lord*, form in our hearts all thoſe Holy Diſpoſitions, as aforeſaid, and for the Advantage and Re-eſtabliſhment of the Church, take away the Hearts of Stone that we have by Nature, and give us hearts of Fleſh, humble, and ſuſceptible of the Divine Character of his Spirit, and by His Almighty Hand, make the Scales of Ignorance fall from the Eyes of their Underſtandings that are in Error; and on the other ſide, more and more illuminate thoſe to whom by his Grace he hath already manifeſted the light of his Truth: So that all may know, embrace and profeſs it; that we may all with One Heart and with One Mouth Adore and Serve Together the Father of Mercies and the God of all Conſolation, in ſuch manner as he requires; and not according to the Caprice of a Falſe and Superſtitious Devotion, which has no ground but in Man's Corrupted Imagination.

# APOLOGY
## FOR
# The Proteſtants.

## *Part* III.

BEING Here to propoſe an Expedient for a Good and Holy *Reformation*: And ſuch a One, as might probably produce a happy *Re-Union* among ſo many Divided Brethren, and put an End to that Deplorable Schiſm by which the precious Garment of Our Lord Jeſus Chriſt has, for a long time, been ſo miſerably torn: Tho the Erroneous Doctrines of the Church of *Rome*, and principally the *Adoration* of the *Sacrament* of the *Euchariſt*, which they have introduced and ſet up in the Church within theſe Four or Five Hundred Years, contrary to the Word of God, and the Practice of all Chriſtian Antiquity: Tho this, I ſay, be the eſſential Cauſe of our Departure from the Church of *Rome*,

*Rome*, yet nevertheleſs, ſince the *Government*, *Ceremonies* and *Eccleſiaſtical Diſcipline* are the Mark of the Exterior Face of the Church; and that which has wrought the greateſt averſion in thoſe that look upon themſelves as in poſſeſſion of their Charges, and ſettled in a certain Obſervation of *Religious Cuſtoms*; which *long Uſage* ſeems to have *Authorized*. I ſhall begin there, and ſet forth what I have to ſay toward the *Re-union* here propounded, and remit my thoughts upon the *Reformation* here to be made, in the matter of *Doctrine* to the latter end of this *Apology*; wherein I ſhall endeavour alſo to vindicate our Holy Profeſſion from all thoſe ſcandalous and falſe Accuſations that our Adverſaries caſt upon us.

But if there ſhould be found among thoſe of our Communion any ſuch, as perhaps may take it ill, that in this Diſcourſe I confine, and abſolutely refer my ſelf to the Model of the Church, for the *four firſt Centuries* of *Chriſtianity*; and to the Reſolutions of the *Councils of that Time*: It is not my purpoſe, in ſo doing, to depart in this Undertaking from the Purity, and Simplicity of the Goſpel, ſince according to *Calvin. Inſtit. Lib. 3. Cap. 4. The Ancient Biſhops would not introduce any other Form of Church-Government, than what God hath appointed in his word.* It is alſo by a Thred of the ſame Clew, that I ſhall here govern my ſelf for the diſabuſing of thoſe that either through a Superſtitious Blindneſs, or being train'd up in an Age of Barbariſm and Ignorance, have caſt themſelves into a *Labyrinth* of *Traditions*, in oppoſition to *Primitive Antiquity*; and from whence, if they will not come forth, it muſt be granted, that the Spirit of *Errour* has gotten the full poſſeſſion of them; and that itis no longer for the want of means to extricate themſelves that they continue in this bewilder'd condition, but only the wretched effect of a wilful obſtination and hardneſs.

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## CHAP. I.

*Of the Antient* Patriarchats. *That the Biſhop of* Rome (*which was one of them*) *hath* Uſurped *the Exorbitant Authority which he now exerciſes, which is utterly inconſiſtent with the Church of Chriſt, even in reſpect of the Intereſts of Policy and State. That* Patriarchs *may be yet conſerved, and maintained.*

ALthough by Divine Right, all Biſhops are equal, as well in Dignity as Authority, according to that ingenious Saying of St. *Cyprian de unit. Eccleſ. There is but one Biſhoprick, and each Biſhop holds* entirely, or *in ſolidum, one part of it*, yet ſo it is, that paſt Contradiction, there has been a *Preheminence* among them, allow'd and practis'd from the very beginning of Chriſtianity; according to the conſideration of the Towns and Cities whereof they were denominated: Whether it were, that any Preheminence were given to the *Places*, which the Apoſtles had honour'd with their Preaching: Or for the Rank thoſe places had in the *Civil Order* of the *Government*, as we ſee the Biſhops of *Rome*, *Antioch*, *Alexandria*, were lookt upon with a certain Veneration; and thoſe *Places* as *Patriarchal Seats*: It was no more all this while, than matter of *Order* and *Reſpect*. For when the Biſhop of *Rome* was in eſtimation the *Firſt*, becauſe *Rome* was the *Firſt City*, and the *Metropolis* of the *Empire*, and the Ordinary Reſidence of the *Roman Emperors*: When this *Biſhop*, I ſay, took upon him accordingly; the *Reſt of the Biſhops reprehended* him ſeverely for it; and gave no heed at all to his *Deciſions*. The holy Biſhops *Polycarpus* of *Smyrna*, *Firmilianus* of *Cæſarea* in *Cappadocia*; *Polycrates* of *Epheſus*, *Irenæus* of *Lyons*, and *Cyprian* of *Carthage* will juſtifie this to be a Truth; and I take their Authority to be a very good and ſufficient warrant. I have all the Council of *Africa* on my ſide too and that of *Iconium* in *Aſia*.

*A* Pre-eminence among Biſhops from the Beginning of Chriſtianity.

But above all, the Great St. *Cyprian* is the moſt expreſs: for ſee what he

he writes, *Epiſt.* 74. to one *Pompey* on this Subject: *I ſend you the Copy* (ſays he) *of what* Stephen *has written*: (*This* Stephen *was then Biſhop of* Rome) *upon the reading of it, you will more and more diſcover his* Errour. *For he takes upon him to defend the Cauſe of the* Hereticks *againſt the* Chriſtians, and againſt the Church of God: and then after the cenſuring of this *Biſhop*, whom he yet Treats in the Stile of *Brother*; (which familiarly the Biſhop of *Rome* at this day would never endure) after a *Cenſure*, I ſay paſſed upon him for writing *ignorantly*, *imprudently* and things *arrogant* and *inconſiſtent* (Theſe are his very Expreſſions) he ſubjoyns a little after, *what an* Obſtination, *what a preſumption* is This, to prefer the *Traditions* of *Men* to the *diſpoſitions of God*? *Is this the way to give glory to God*; *to be a Friend to* Hereticks? *and an Enemy to* Chriſtians: *To imagine that the Prieſts of God, for defending the Truth of God, and the Unity of the Church, ought to be* Excommunicated &c. *At this rate, we may as well deliver up to* Satan *the Ordinances of the Goſpel, the appointments of Chriſt, and the Majeſty of God*; *and ſuffer Truth to give place to Falſhood, and* Chriſt *to* Antichriſt.

*St. Firmilian*, writing to this Great Biſhop of *Carthage* in the Name of the *Council* of *Iconium*, (which was compoſed of the Biſhops of *Phrygia*, *Galatia*, and *Cilicia*) delivers himſelf in Terms to this Effect; *We are beholden to* Stephen, (*for this eſpecially*) *that by* his Inhumanity, *we are come to have a proof of your* Faith *and* Wiſdom. *But yet though* Stephen *hath been the occaſion of our receiving this advantage*; *he has only laid ſuch an Obligation upon us*, *as* Judas *did*, whoſe Treaſon *became* Inſtrumental *to the Salvation of the* World. *But we ſhall let this matter reſt, leſt the reminding of our ſelves of his* Arrogance *and* Inſolence, *ſhould inflame the diſpleaſure he has given us already, by his wicked doings.* And then he adds; *that thoſe who are at* Rome, *do not ſo punctually obſerve that which has been given them from the beginning*; *and it is vain* (ſays he) *to value themſelves upon the* Authority *of the* Apoſtles *without obſerving all thoſe things that are obſerv'd at* Jeruſalem. Cyp. Epiſt. 73. This is a clear proof, that theſe Biſhops neither took the Biſhop of *Rome* to be *infallible*; nor *that Church* to have *Dominion* over all the *reſt*.

This paſt in the Year of our Lord 259; and the *firſt Council* of *Nice*, 325. bounded the Juriſdiction of theſe *Patriarchates*, which is a convincing Evidence of their Dependency; and that they held equally of the *Authority* of the *Councils*

But the *Weſtern Empire* being torn to pieces by the *Barbarians*, the Biſhops of *Rome*, whoſe Juriſdiction reached only to the *Su-*

Canones Græc. Concil. Niceni. Can. 6. & 7. Theodor. Hiſt. l. 1. c. 7. Euſeb. L 3. de vita Conſt. Ruffin. Hiſt. Lib. 1. Notit. Imp. Occident. Lib. 4.

*Suburbican Places* of about an hundred *Italian* Miles from *Rome* (according to the Diſtrict of the *Præfectus Urbicus*, or *Auguſtal*) Elevated their Authority in the midſt of the *Imperial* Broils, and advanced it upon thoſe Ruines: for before this time, (as *Pope Pius* the *ſecond*, *Epiſt.* 188. *Lib.* 1. ingenuouſly confeſſes) *the World had little regard to the Church of* Rome.

This is further confirmed by the Council of *Chalcedon*, in the Year 451, under the Emperour *Marcion*, who extended the Authority of the *Patriarch* of *Conſtantinople*, all over the *Eaſt*, and left the Churches of the *Weſt*, to the Biſhop of *Rome*: Matters were then in a ſad condition, through the Looſeneſs and diſſolution of the *Emperour Valentiniam*, the *Third*: the *Goths*, *Vandals*, and *Francs* having gotten the poſſeſſion of *Spain*, *Affric*, and the *Gauls*; inſomuch that the Empire had nothing left on that ſide, but *Provence*, and the *Dauphine*, with *Italy* and *Sicily*: and even *this jurisdiction* alſo was ſo pinched, that the Biſhops of *Rome* Received their *Orders* from, and were wholly *Dependent* upon, the *Emperours* Deputies, or *Lieutenants*, whoſe Reſidence was at *Ravenna*. But the Empire being then in its declenſion, and loſing Ground daily; the *Goths*, and *Lombards* having been now Maſters of a Great part of *Italy*, for the ſpace of 263 *Years*: and the Power of theſe Lieutenants much abated: Theſe Circumſtances concurring did very much contribute to the ſucceſs of the Popes Deſignes, who being preſſed by the *Lombards*, did ſeveral times call in *Pepin*, *Charlemagne* and *Lewis* the *Debonarie*, to their Succour: Who having made an entire Conqueſt of *Lombardy*, extinguiſhed the very Name of that Kingdom in *Italy*, and erected thoſe *Biſhops* into *ſecular Princes*, beſtowing upon them the City of *Rome*, with the *Exarchate*, or *Lieutenancy* of *Ravenna*, & all dependencies thereupon: Reſerving the *Sovereignty* nevertheleſs, with the *Priviledges* of *Electing* and *Confirming* the *Popes*, as we have already obſerved, in the *Second part* of this *Apology*.

The *Germans* afterward, having gotten the Empire by an Uſurpation upon the *French*, continued to maintain the ſame priviledges; but ſo cruelly did the *Popes* croſs, and puzzle them, that what with the Enemies they raiſed againſt them, and other Intrigues, they wrought ſuch Changes in the Empire, as well in the *Order* of their *Government*, as in the *Election* of their *Emperours*, that the *Popes* ſat down Maſters in the Concluſion, both Spiritual, and Temporal.

But it is not my buſineſs to run through all the particulars of the ry which thoſe that are curious may find more to their Satisfaction

in

in the *Originals*; and thoſe things more at large too, which I have but ſlightly touched upon here. All *I* have to ſay is this; that ſince the *partition* of the *Weſtern Empire* into ſeveral *Kingdomes*: this Biſhop of *Rome* that has put in for his ſhare, and at preſent exerciſes a temporal Sovereignty, has no longer any Relation to the *Civil Government* of any *Empire or Kingdom in Chriſtendom*. And conſidering the different *Intereſts* of divers *Princes*, it would be at preſent a dangerous point, to give too much Authority to a Potentate, that has many times ſeveral ties, and obligations to the greateſt Enemies of ſome or other of thoſe States: And conſequently, an *Eccleſiaſtical Monarch* of this Nature, is neither to be admitted, nor upon any Terms, ſffered, in a *Chriſtian Common-wealth*.

And further; beſide theſe of *Policy*, there are likewiſe other Reaſons in reſpect of *Good manners*, and *Religion*, that are in themſelves of weight ſufficient to turn the Scale. But it were a Beaſtly piece of work to rake up the particulars: For ſuch they are, that the greateſt Adorers of that *Intereſt* have a horrour for the Story. What a train of Wretches have they expoſ'd to the World; one upon the heel of the other; and ſeveral advanced to the *Seat* at the *Same time*, and with the ſame pretenſions: *One Excommunicating the other*, and treating him with the ſtile of *Anti-Chriſt*, every one, in the mean while, making his *Cardinals*, *Biſhops*, *Prieſts* and calling himſelf *Chriſts Vicar*, and the true head of the *Church* upon Earth; and this horrible Diſorder was not for once and away, but the *Papal Seat* has been tainted with no leſs thau *Thirty Schiſms*; and the greateſt part of their Biſhops have mounted the Chair by Canvaſſing, Violence, and ways yet more criminal and reproachful; I ſhould lay my finger upon my mouth on this occaſion, if their own *Hiſtorians*, and the relations of the *Conclave themeſlves*, had not Collected, and marked out the horrid Circumſtances ready to my hand.

Chron. D. Pierre de S. Cathurinæ, Feuillant.

*Genebrard* the *Arch-Biſhop* of *Aix* (*Chronogra. Lib.* 4. *Anno.* 904.) reckons *fifty Illegitimate Popes* all in a Row; that is to ſay, all thoſe that lived from *John* the *Eighth*, to *Leo* the *Ninth*, which is upward of a 160 years; and frankly confeſſes, that all theſe Popes were rather *Apoſtatical*, than *Apoſtolical*.

To give you a Sample now, hear what *Cardinal Baronius* ſays of *John* the *Twelth* (one of theſe Monſters as he calls them) that in the Preſence of *Otho* the *Emperour*, had been Accuſed in a full *Council*, of *Sacrilege* and *Adultery*; and of making a *Brothel-Houſe* of his very *Palace*; of having put out the Eyes of *Bennet* his

See his *Annals*. Tom. 10. *Anno*. 962. Sect. 15. Ibid. Sect. 24. 25. Luit-prand. *L.* 6. C. 6.

*Ghoſtly*

*Ghostly Father*; of having put to *Death John Cardinal* a *Sub-Deacon*, after he had cut off his Privy Members; of *firing Houses*, and drinking a *Health* to the *Devil*, which was all Attested both by the *Clergy*, and the *People*: And for calling at *Dice* upon *Jupiter*, *Venus* and other *Demons* to favour him. For these and other the like enormous Crimes, *John* the *Twelfth* was deposed from his Seat, (*Annal. ibid.* 964. *Sect.* 4.) and *Leo* the *Eighth* installed in his place with a publick and general approbation. But *John* kept up his heart yet; and by the interest of some Ladies with whom he diverted himself in this Interval, got *Leo* expulsed out of *Rome*, and *himself* into the *Chair* again; and you may find him to this day upon the List of the *Lawful Popes*.

Baron. *An.* Tom. 11. *Anno* 1044. Herman. Contract. Valtranus. *Episcop.* Naumbourgh. Platina. in vita Benedict. Ibid. in Silvester. 3.

Behold here another instance of their shameful wickedness. *Benedict.* the *Ninth* being driven out of *Rome* for his Debauches, the *Romans* sold the *Papacy* to *Silvester*: but *Benedict* returning to *Rome*, craftily got into the Chair again. But however, for fear of being turned out a second time, he made *Sale* of his *Dignity*, to *John* an *Archipresbyter*, and then, like a shuffling Merchant, when he had received his *money* he would not part with the *Commodity*: and so with the other *Anti-Popes*, he Treated for it again, with *Gratian* an *Archipresbyter* of *St John Porte Latine*, for *fifteen hundred Golden Livers* which he paid down upon the Nail: Whereupon, the People of *Rome*, with the *Clergy* chose him *Pope*. (For till then, the Election went always in that manner, but after this, the consent of the Emperour intervened) This *Gratian* took the Name of *Gregory* the *Sixth*, and he that *bought* as well as the other that *sold*, are both found upon the File of *Legitimate Popes*.

But *Cardinal Baronius* (*Annal. Tom.* 2. *Anno.* 1044.) disguises this Story pleasantly enough. *To destroy this Beast* (*says he*) with *three heads*, *coming out of the Gates of* Hell, *They made use of the same device that the Poets feign in the Case of* Cerberus: *as they stopt the mouth of that* Infernal Curr *with a* Sop; *So they gave the other something to chew upon, to make them both give over barking. He that prepar'd this necessary Remedy, was this same* Gratian, *who went to find* Benedict, Silvester *and* John; *and for a sum of money prevail'd upon them to quit the Robe and their Dignity.* It is no wonder now to hear the same *Baronius* cry out, after the *Cardinal Damian*; *Alas for the poor Apostolical Seat! formerly the Glory of the World. But now* (*more is the pity*) *the very shop of* Simon Magus (*Baron*, T. H. *An.* 1033 *Damian Epist.* ad *Firm. Epist.* 125.)

And

And theſe Complaints went further yet, for S. *Bernard* did not ſtick to ſay, that the *Beaſt* in the *Apocalypſe* 13.5. *to whom was given a mouth to ſpeak blaſphemies, and to make war upon the Saints*, fills the Chair of S. *Peter*, as a Lion ready for his prey.

And after all, what amendment is there ſince *Alexander* the Third, that had the inſolence to ſet his foot upon the neck of the Emperour *Frederick* the Firſt, telling him it is written, *Thou ſhalt go upon the Lion and the Adder; the young Lion and the Dragon ſhalt thou tread under thy feet?* Is not this a glorious inſtance of Humility, as well as that of *Boniface* the Eighth, who having excommunicated *Philip the Fair*, had an end as Tragical, as his enterprize was raſh? for it was of him that it was ſaid, *He came into the Chair like a Fox, he reigned like a Lion, and he died like a Dog*; See *Sabellic. lib.* 7. *Decad.* 1. *De Rebus Venetis Chronicorum Codex, &c.* I have told you already the execrable and infamous Life of *John* the Three and twentieth; and is not the ſtory of *Alexander* the Sixth as foul and impure? He was the abominable Father of a Son called *Ceſar Borgia*, and a Daughter *Lucrece*; he did not onely ſuffer the Inceſt of his *Brother and Siſter*, but according to the Teſtimony of *Pontanus* and *Sanazar*, his Contemporaries, he himſelf came in for an execrable ſhare. Who can be ignorant of the rages of *Julius* the Second, who having excommunicated *Lewis* the Twelth, (one of the beſt of our Kings, and a true Father of his People) and involved in the ſame Excommunication *Henry d'Albret* King of *Navarre*, for ſiding with his Intereſt, which coſt *France* no leſs than that brave Kingdom, which the *Spaniards* ſtill keep poſſeſſion of by ſo criminal and looſe a Title? Where is he that has not heard of *Leo* the Twelfth, and his foul Traffique of *Indulgences*; upon which occaſion it was that God, who can draw light out of darkneſs, ſtirred up *Luther*, and the reſt of the Reformers, who *overturned the Tables of the Money-changers in the Temple*, and laid hold of that opportunity to examine and reform other Abuſes? Read the Lives of the Popes by *Coulon*, the ſecond part, that was printed in *Paris* 1651, *by the Kings Privilege*. There is no concealing the Life of *Paul* the Third, his dealing with *Diviners and Magicians*, and his beaſtly and horrible *Inceſts and Uncleanneſſes*. *Monſieur de Thou*, in his Univerſal Hiſtory, tells you of his Son *Peter Lewis*, Duke of *Parma*, the great Patron of the deteſtable and abominable *Sodomites*. The blaſphemies and outrages of *Julius* the Third are but too well known, and his Life was ſo licentious, that never was any man in his Converſation leſs Apoſtolical. You have the Life of *Pius* the Fourth in *Coulon*'s Lives of the Popes, *part* 2. *pag.* 120. What could be more barbarouſly cruel, than for the glutting of his fury and rage againſt the *Caraffi*, to cut off *two Cardinals and ſeveral*

*Noble*

*Noblemen* of the Family, by the hand of the *common Executioner?* He was a man of a ſenſual life, and ambitious beyond meaſure. And yet who but he to be the Oracle that muſt be conſulted? And this was the famous Pope that put the laſt hand to the perfecting of the *Council of Trent*.

It is not for nothing certainly, that the Providence of God hath permitted ſo many diſorders, and ſuffer'd ſo many horrid crimes in the *Papal Seat*, more than in any of the other *Patriarchates*. And this proſtitution of manners is not an argument to perſuade any man, that it is the Spirit of *truth and holineſs* that preſides in that *Council*. For as our Saviour tells us, *Matth.*7.26. *You ſhall know the tree by his fruit*. Among other Relations, that of the famous *Angelo Corraro* the *Venetian Embaſſador at Rome*, and printed 1664, will be worth your reading; and there is *the juſt balance of the living Cardinals*, that was printed at *Paris* 1652, *by the Kings Privilege*.

It is not my deſign to trace all the particulars, and conſidering there are ſo many modern Relations of the Court of *Rome*, to ſatisfie thoſe that would know more, it would be wholly ſuperfluous. In one word, *Pomp and outward Oſtentation* is the *Religion of that place*; which to ſay the truth is transform'd into a kind of malignant Policy, which is onely cover'd with the ſpecious name of a *pious fraud*, and directed principally to the greatning of the Pope. For provided that the *Pontifical Authority* be *elevated and ſupported*, it is not much matter for the reſt. There is not any thing that they will ſtick at to gain that point, neither fraud nor artifice. There is not any power that they will not deſpiſe and trample under their feet to ſet up this Monarchy in the Church, and to put the Empire of the whole Earth into the Popes hand.

After all this, a man muſt be undoubtedly ſtark drunk, and intoxicated with the Golden Cup; he muſt be quite blinded with the luſtre of the Scarlet, and the ſparkling of the Gold and Pearl of the Court of *Rome*, (which has nothing in it of the Sanctity of *Jeſus Chriſt* and his bleſſed Apoſtles) if he does not avow this *Papal Supremacy* to be directly oppoſite to the purity and ſimplicity of the *Chriſtian Church*, and a power tyrannical and exorbitant; which has by inſenſible degrees ſo far inſinuated it ſelf, that at laſt it has trod the Paſtoral Dignity under foot, embaſed the Divine Character, and made it of no eſteem, and brought a mean opinion upon the lawful privileges of that Sacred Order.

If the *Papal power* be hurtful to the *Church* in reſpect of *Religion*, and no leſs dangerous to *Chriſtian States* in the matter of *politicks*; theſe inconveniencies may be avoided by eſtabliſhing a *Patriarch* in every Kingdom of *Chriſtendom*; which I take to be the beſt Temperament this caſe will

will bear. But *this name* then ſhould be onely for order-ſake, and this *Patriarch* being the *Archbiſhop* of the *capital City* of the Kingdom, (for anciently the Eccleſiaſtical Dignity always followed the order and rank of things) ſhould have the adjunction of *two or four Primates*, according to the extent of the Kingdom; which *Primates*, together with a certain number of *Biſhops*, ſhould regulate and determine in all caſes of importance in the intervall of *National Councils*; which might be held once in five or ſix years, and a *provincial Council* to meet once a year, to ſecure the *orthodoxy of Religion*, and the *purity of Manners*, by the care and application of theſe worthy Miniſters, and faithful Servants of the Church of Chriſt.

As for thoſe Kingdoms and States that are but of a ſmall extent, it would be ſufficient to uphold the *Primacy* of one *Archbiſhop* with *two or three Biſhops* for his *Aſſiſtants*. But as every Prince is to order this Affair in his own Juriſdiction, ſo it muſt depend upon thoſe Sovereigns to appoint how and how, as they in their Wiſdom ſhall find expedient for the weal both of Church and State.

If this Project of *Church Government* were eſtabliſh'd, it would be an Office worthy the Zeal of theſe Patriarchs and Primates of *great Kingdoms*, as *France*, *Spain*, *Germany*, *Great Britain*, *Poland*, *&c.* to ſollicit their reſpective Sovereigns to agree among themſelves for the convening of an *Univerſal Council* once in *twenty years* or oftener, if there ſhould be occaſion. But this muſt be done with a regard to ſuch Circumſtances as will bear it in reſpect of the peace and union of Chriſtendom in ſuch and ſuch times.

Theſe *Patriarchs*, with this little College of *Primates*, hold no correſpondence at all with the College of *Cardinals*, who were no more originally than plain *Curates* of the ſeveral Pariſhes of *Rome*, whereof they enjoy the Titles to this day. But the Biſhop of *Rome* exerciſing an Uſurped Authority himſelf, is well enough content to let his Cardinals go ſnips with him, to maintain his own abſolute power over all, by the help of the Dignity he has beſtowed upon them over the *Biſhops* and the reſt of the *Clergie*.

Now theſe *Primates* having not onely *conſultive*, but *deliberative* and *deciſive voices* as well as the *Patriarchs*, their Intereſt is effectually as much as his; for the *firſt Primate*, and ſo the *reſt in order*, muſt in the abſence of the *Patriarchal* repreſent his *perſon*, ſupply his *place*, and exerciſe all his *Functions*. So that the name of *Patriarch* ſhould be onely for the better grace of the buſineſs, and in order to a more regular manage of Affairs in the intervals of *National or Univerſal Councils*; and theſe *Primates* only as *Counſellors* to the Preſident, who being perſons venerable, as well for the ir

their quality as for their merit, their provisional Judgments would infallibly be of the greater authority and weight. Now this manner of acting and governing affairs holds no congruity at all with the pretensions and power of the *Cardinals* of the Church of *Rome*, and the Form of that Government.

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## CHAP. II.

### *Of* Bishops *and* Archbishops, *their* Rank *and* Dignity, *and the Decency of their* Habits.

HAving shewed in the *Second Part* of this *Apology*, that *Bishops* are of *Apostolical Institution*, it would be superfluous to run that over again which I have already proved, if it were not that in a case of this importance, Reasons so strong and so convincing cannot be inculcated too often. But in this Recital I shall endeavour not onely to give those reasons a new illustration, but to superadd others to them, not less persuasive and concluding than the former. And this for the more ample satisfaction of a great many well minded men, that take the difference of Degree betwixt a *Bishop* and a *Priest*, not to be so *ancient* as we have here set it forth.

The Church in Holy Writ is called the *Body of our Lord Jesus Christ*, *Eph.*4.12. and this is without doubt to intimate, that he himself is the true and onely *Head*; now as in the *body natural*, the several Members that compose it are not exercised alike in their several Functions, but they have their distinct offices and imployments, that are far different one from the other. So for the Church, where God hath appointed all things to be done *decently and in order*; his infinite Wisdom hath allotted several charges, and diversity of imployments, to the several Members of that Sacred Body. It is true, that at the first preaching of the Gospel things were not so well regulated; but then it must be considered again, that in the infancy of Christianity the *Apostles* (then living) were the most unquestionable *Directors* and infallible *Oracles*, that mankind had at that time to rely on; and that the *Evangelists*, who were as their Coadjutors, delivered their Orders to places, where by reason of the amplitude of their charges the Apostles could not do it themselves, the *Apostles* Com-

*Commiſſions* being onely bounded within the limits of the *Univerſe it ſelf*. As alſo that the *ſeventy Diſciples*, who had received their Vocations immediately from the hand of *our Saviour himſelf*, made it as it were a Sacred College, out of which they drew Paſtors of an excellent character; and that the greater part of that rank, as we have it from Antiquity, executed the charge of *Evangeliſts*, and were looked upon in the Church with great veneration and eſteem, and in ſome ſort as the *Mouth of the Apoſtles*.

I do further affirm, that in thoſe golden days of Chriſtianity, all the Prieſts and Paſtors of one Church carried the name of *Biſhop*, as appears from the twentieth of the *Acts*, and the firſt to the *Philippians*. But about the *ſixtieth year* of our Saviour they began then to cry, *I am of Paul, and I of Apollos, and I of Cephas, and I am of Chriſt*, 1 *Cor.* 1. 12. But then to remove theſe Diviſions, and prevent the Schiſms which theſe partialities would cauſe in the Church, they ſingled out ſome one of the Paſtors, and gave him the name of *Biſhop*, as S. *Hierom* tells us in his Epiſtle to *Evagrius*; and the Prieſts or Paſtors had the Election of this Biſhop. And whether this was done by plurality of voices or otherwiſe, they choſe ſuch a perſon commonly for the ſupplying of this eminent place, as for his gravity, zeal, and extraordinary gifts, they thought moſt worthy of it. And this was undoubtedly done by the direction of the *Apoſtles*; for there were ſome of them that lived to the beginning of this Age. And hence it is that *Calvin* calls him *Biſhop, that was choſen out of every College to be the Conductor of his brethren*. Comment on 1 *Tim. cap.* 3.

And the ſame Author expounding that paſſage of S. *Paul* to *Titus*, which they that contend for a *Parity of Miniſters* take to make much for their purpoſe, expreſſes himſelf thus; *It is true* (ſays he) *that we gather from this place, that there was not at that time ſuch an equality among the Miniſters; but that ſome one of them had an Authority above the reſt.* Which is a judgment directly oppoſite to their opinion, that ſcruple ſo much about the lawfulneſs of *Epiſcopal Government*. *Calvin* for Epiſcopacy.

It is not that this name of *Biſhop* which in the *Greek* Tongue, from whence it is called, imports an *Overſeer* or *Superintendent*, or *one that watches over Souls*, if we conſider it with a relation to Believers, who are the Members of the Church of *Jeſus Chriſt*, does not in that ſenſe belong to *all Paſtors* that have the *charge of Souls*. But if he regards the *Paſtor* as well as the *Flock*, then it is manifeſt that Antiquity never gave the Title, nor made uſe of it, but to deſign the *firſt Prieſt*, or him that had the *Superintendence* either of ſome *City*, or ſome *larger Dioceſe*, where there were

ſeveral inferiour Paſtors. Wherefore it is noted at the end of S. *Pauls* Epiſtles to *Timothy* and *Titus*, that *the one was ordain'd the firſt Biſhop of the Church of Epheſus, and the other of the Church of Crete, which is now called Candia.*

Moreover, among thoſe Epiſtles, as is already obſerved, which our Saviour commanded S. *John* to write to the *Paſtors* of the *ſeven Churches of Aſia*, there is one for the Biſhop of *Epheſus*, under the name of the *Angel* in the Singular Number; and ſo the reſt, tho there were ſeveral Prieſts or Paſtors in each of thoſe Churches. Write to the *Angel* of the Church of *Epheſus*, of *Smyrna*, of *Pergamus*, &c. *Apoc.* 2. 1. where there is a manifeſt Alluſion to the ſacred perſon of *Jeſus Chriſt*, the *great Angel of the Covenant*, that marched before the people of *Iſrael* when they were in the Deſert of *Arabia*. Theſe *Biſhops* or theſe *Angels* being ſet at the head of their Churches as their *Guides and Conductors*, under the Authority of our Saviour, who called them to this degree of Preeminence, that they might take particular care, and cauſe thoſe Orders to be obſerved which he had given in his holy Word, and ſhine as ſo many Stars in the Firmament of the Church, diffuſing their glory every where about them; and by their purity of Doctrine, and holineſs of Life, filling the world with their Celeſtial Beams, and a Light altogether Divine.

That ſome of the holy Apoſtles were yet living at the beginning of the *ſecond Century*, (as we have ſaid before) will not I ſuppoſe be denied by any man, that will pretend to any acquaintance with the ſtory of the Church; and the greater part of their Diſciples, all the Colleges of the Biſhops of *Aſia*, and thoſe of other places where the Chriſtians had formed any Churches, were called by the name of *Presbyters and Deacons*. Wherefore the Catalogue of all the *Epiſcopal Seats*, of which Antiquity has given us any account, (ſee *Euſebius* and other *Eccleſiaſtical Hiſtorians*) runs ſtill under the name of the *Biſhop* in particular. As for example, after Saint *Mark the Evangeliſt*, the firſt Biſhop of *Alexandria*, they reckon *Anian*, and then *Abilius*, and after him *Cerdon*, and ſo of the reſt.

This may ſuffice I ſuppoſe to ſatisfie the ſcruples of divers perſons of our Communion, who for want of being well informed in the truth of theſe matters, do very unreaſonably take offence at the *Epiſcopal Government*: ſo that we found it neceſſary in the firſt place, to take off the ſcandal, and clear the point of Epiſcopacy it ſelf, before we meddled with the Qualifications of the Biſhops, and what kind of men a body would wiſh to have them.

The point of Epiſcopacy cleared.

Upon the credit of *Juſtin Martyr* and *Tertullian* in their *Apologies*, and in truth of all Antiquity, we have it, that *Biſhops* were a kind of *perpetual Preſidents* of their *Churches*; and S. *Cyprian* tells us, *Epiſt.* 46. & 55. that

*tho*

*the Biſhop and the Clergy governed.* And therefore it was Decreed by the *Fourth Council* of *Carthage*, *That the Biſhops ſhould not decide the Cauſe of any Man, but in the Preſence of the Clergy, and that the Sentence ſhould be otherwiſe void; at leaſt, if it were not Confirm'd by the Suffrage of the ſame Clergy.* The *Great Council* of *Nice* regulated the Order and Polities of the Churches, after the ſame manner; and ſo did the *Three Univerſal Councils of Conſtantinople, Epheſus* and *Chalcedon*, that came after, and there has been no alteration made ſince, in this particular, but by extream Abuſe and manifeſt Uſurpation.

The Remedy in this Caſe would be, to have in every Dioceſs, about the *Biſhop*, a fixed Council; to be compoſed of the Dignities and Canons of the Cathedral Church: which Dignities and Canonicates ſhould be under the Government of certain convenient and prudential Rules, and not to be confer'd upon any, but Men of Years and Experience, Exemplary Lives, and approv'd Abilities and Underſtanding, to render them worthy of their Places in this Epiſcopal Council, which would be a kind of recompence of merit on the one hand, and a great encouragement to well-doing on the other, by obliging men to fit, and qualify themſelves if there ſhould be occaſion. And they muſt not be lazy, idle Perſons neither: but ſtill upon their Buſineſs; as Preaching or Celebrating Divine Service, to the end that upon thoſe days and hours, when there are no Prayers at the Pariſh Churches, Religious People may repair to the Cathedrals to take part with them in the abundance and fulneſs of the *Celeſtial Manna.*

It were a thing to be wiſht, that for the Election of theſe *Biſhops* and *Arch-Biſhops*, that wiſe Proviſion of the *States-General* of *this Kingdom*, aſſembl'd at *Orleans*, in the Year 1560, might be put in Execution. The Extract of it runs thus.

## The *Eccleſiaſtical Chapter.*

### ARTICLE I.

*ALL Arch-Biſhops and Biſhops ſhall for the time to come be choſen and named forthwith upon the Vacancy; that is to ſay, the Arch-Biſhops by the Biſhops of the* Province, *and the* Chapter *of the* Archiepiſcopal Church: *The Biſhops by the Arch-biſhop, and Biſhops of the* Province, *and the* Canons *of the* Epiſcopal Church: *taking unto them twelve Gentlemen, to be choſen by the Gentry of the* Dioceſs, *and twelve eminent and ſubſtantial Burghers*

*ghers, to be choſen at the Common-Hall of the* Archi-Epiſcopal *or* Epiſcopal City : *All theſe being Summon'd by the* Chapter *of the Seat Vacant, to appear at a day certain ; and ſo aſſembl'd, as aforeſaid, ſhall agree upon three Perſons competently qualified, and according to the Orders of the Holy Decrees and Councils ; and of the Age of thirty Years at the leaſt ; and theſe three Perſons,* (ſays the King, for this is his Ordinance) *they ſhall preſent to us to ſay which of the three ſhall Succeed to the Vacancy.*

But in regard that the Excellent Dignity of a Biſhop does abſolutely require a long and conſummated Experience ; it were well not to pitch upon any Man that were under Fifty Years at leaſt ; for it is impoſſible, that by Thirty, according to the Ordinance above-made by *Charles* the *Ninth*, in the *Aſſembly* at *Orleance*, any Man ſhould have acquir'd that Knowledge, and all thoſe Lights and Experiences that are requiſite for the Government of a Dioceſs, and the Diſcharge of the Epiſcopal Function. Beſide that they ſhould be Men of exquiſite Learning, untainted Integrity, exemplary Holineſs and Piety, and of a Chaſtity pure and inviolable ; the edge of their carnal Appetites taken off, not ſo much by Age, as out of a regard to the Character ; and to the Service of *Jeſus Chriſt* ; to which they ought wholly to dedicate themſelves. It is conſequently neceſſary for him to be well in Years, the better to make himſelf known and reverenced, for thoſe excellent Qualities which are neceſſary for him, and which the World expects from him.

The Ordination of Prieſts or Paſtors, as alſo that of Deacons, ought to be, without all Diſpute, the Biſhops Work ; when he ſhall have examined them with the Aſſiſtance of four Cannons of his Cathedral, and two other Paſtors qualified with the degree of a Curate, appointed by the Chapter for that end ; which muſt be all Doctors in Divinity, and have not only a conſultive, but a deliberative and a reſolutive Voice with the Biſhop ; only the Biſhop, as Preſident of this Eccleſiaſtical Aſſembly, ſhall have two Voices ; and in caſe of a Diviſion, there ſhall be ſome other Doctor in Divinity named, or, which is better, the next Biſhop to decide it. If any man can ſhew a better way, it will belong to thoſe that ſhall be intereſted in the ordering of this matter to make uſe of it, and apply it. If their principal aim be the Glory of God, and the Edification of Believers ; there is no doubt but they will be abundantly ſupplied with thoſe Lights and Faculties that are neceſſary for the promoting of this work, from him that is the Father of Lights, and of all Bounty.

The

The *Arch-Bishops* and *Bishops* in their *Character* are *equal*: but it is not the same thing with *Bishops* and *Priests*. *Arch-Bishops* were only Established for the *Order* of *Provinces*, and for the avoiding of *Confusion* in the *Intervals* of *Provincial Synods* or *National Councils*: which regulation began with the *Fourth Century*. But as to the *Difference* and *Superiority* of *Bishops* to *Pastors*, That has continued from the very time of the *Apostles*, or their *Disciples*, as is already made appear.

Superiority of Bishops from the *Apostles* times.

They that would carry the Episcopal Dignity and Authority beyond these bounds, it is only the Spirit of Pride and Ambition that pushes them on, and there is no doubt in the World, but this Vanity made way for all the Tyrannies and Disorders that have by little and little insinuated themselves into the Church. Some of these People will have it, that the *Bishops* only succeeded to the *Apostles*, and the *Priests* to the *seventy Disciples*. But this is wholly groundless, and these Assertions are so far from being countenanced by the Word of God, that they are directly against it.

The Scriptures tell us, That no Man can pretend to the *Apostolical Dignity*, that had not been an *Ocular Witness* of the happy *Resurrection* and the glorious *Ascension* of our *Blessed Saviour*; as St. *Peter* teaches us in the Election of St. *Matthias*, *Acts* 1.21,22, and that is it which St. *Paul* alledges for the Confirmation of his *Call*, 1 *Cor.*9.1. *Am not I an Apostle? have not I seen our Lord Jesus Christ?* But where are there any beside the *Twelve* that our Saviour named, that can boast of such an *immediate Call?* either a *manifest approbation* of the *Holy Ghost*, as appeared in the Election of *Matthias*; or that have been called from *Heaven*, as St. *Paul* was, as chosen instruments to the same End? The *Call* of these Holy Men was altogether *Heavenly*, wholly *Divine* and *Extraordinary*. This can never be said for the *Call* of the *Bishops*; for alas! how much Wood, Hay, Stubble, 1*Cor.*3.12. has been laid upon this Gold, this Silver, these precious Stones, that are joined to *Jesus Christ*, *the Head-Stone of the Corner?*

But if a Man takes the Name of an *Apostle*, in the sense, for the purpose, of an *Envoy*, or an *Embassador*, according to the signification of the Word; all the *Priests* or *Pastors* in general, as well as the *Bishops* are not only the *Successors* of the *Apostles*, but the *Apostles themselves*, that is to say *Embassadors*, to offer to all that believe in our Saviour, and will live according to the purity of the Gospel, the Letters of Grace and of Reconciliation which are therein contain'd.

But in the mean while, it is without dispute, the duty of a true Christian, to acknowledge that Bishops carry this Excellent Character in a more

more eminent manner than inferiour Paſtors; whether it be out of reſpect to the exquiſite Choice that is made of their Perſons, or chiefly becauſe God, having deſigned them this particular Vocation, we are piouſly to believe, that he ſeeing them acquit themſelves with ſo much Dignity and Zeal in the Dutys of their Function, has ſhowred upon them an abundant Meaſure of Holy Gifts, and the Celeſtial Graces of his Divine Spirit.

As to thoſe that ſay that the *Apoſtles* made only *Biſhops*, and the *Biſhops Prieſts*, they forget the *Seven Deacons* in the *Acts of the Apoſtles*, that received their *Ordination* from the *Apoſtles*; who after they had prayed to God for them, *laid on their hands*, *Acts* 6.6. This Ceremony being uſed as a Sign of their Reception into the Eccleſiaſtical Charge. Now if they made *Deacons*, how much more did they make *Prieſts*? Beſide that in the firſt Years of *Chriſtianity*, there was no other *ordinary Charges* in the *Church* than that of *Prieſt* and *Deacon*, that of *Biſhop* not being attributed particularly to the *firſt Prieſt* of *every Church*, till a matter of ſixty Years after, for the reaſons before obſerved.

Epiſcopal Habits juſtified.

*I* cannot ſee what reaſonable exception any Man can make to the diſtinct *Habits* of *Biſhops* from thoſe of *Prieſts*; for if in the Civil Magiſtracy, the *Preſidents* wear their *Robes* and *Caps* of *one faſhion*, the *Counſellors* of another: And if theſe exteriour Marks are found convenient to make known their *Rank* and *Quality*; why ſhould not thoſe of the *Eccleſiaſtical Senate* have their *diſtinguiſhing Garments* and *Habits* as well as the other? to the end that ſuch as have buſineſs with them, may not miſtake the Perſon, or miſapply the Addreſs, or otherwiſe, fail in that deference and reſpect which is due to their Honour.

St. *Paul* teaches us, 1*Cor.* 14.40. That all things ſhould be done in God's Church, *decently and in order*. We find that Almighty God took care to regulate and appoint, not only the *faſhion* and the *materials* of the *Habits* of the *High Prieſt*, but alſo of the *other Prieſts* and *Levites*. I know very well that the Office of *High Prieſt* had a regard to divers circumſtances relating to the Sacred Perſon of *Jeſus Chriſt*, of whom the *High Prieſt* was a Figure; but it muſt then be confeſſed, that with thoſe things that were *Typical* and *Figurative*, there were joyn'd a great many more alſo, that were only *Moral*, and that by thoſe fair and occaſional Meditations, which a Man might make upon the Uſage of them, and other reflections; thoſe very things might ſerve us greatly for *edification*, and not only ſo, but as well for the inſtruction and encouragement of thoſe that wear ſuch Habits, as of others that only ſee and conſider the Practice and the Ornament.

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It is not my Deſign to preſcribe either to the *Mitres* or to the *Habits*; But this Rule I think I may give, That there ſhould be nothing in them of *Carnal Pomp* and *Vanity*: I would not have any Gold, Silver or Pretious Stones by any means: No Points nor Rich Laces; and for the *Garments*, let them be either for *Biſhops*, *Arch-Biſhops* or *Patriarchs*, they ſhould not be above plain Silk, and either white, black or blew. (Purple and Scarlet to be reſerv'd for Princes and Magiſtrates). And as theſe ſorts of Eccleſiaſticks ſhould be the very Model of Chriſtian Humility; ſo I would have them mark by their exteriour, the interiour of their minds, and ſhew how diſ-intereſted they are from the Vanities and Glories of the World, to walk in the Steps of *Jeſus Chriſt*, in whoſe Sacred Perſon they have an Admirable Pattern to follow, in their ways. Wherefore, inſtead of being as thoſe *Paſtors* whom the Prophet *Zach.* 11. 17. calls *Idols* and *fooliſh Shepherds*; or thoſe, *Jer.*23.1. That cruelly deſtroy, abandon and neglect their Flock, for which cauſe God threatneth to make them exemplary, and denounceth againſt them his Severeſt Judgements, *Ezek.*34.1. *John* 10. 12. Inſtead, I ſay, of this manner of proceeding, they ought principally to attend their worthy Employment, and the Holy Charge that lies upon them; which is, to feed the Flock of *Jeſus Chriſt* that is committed to them, 1 *Pet.*5.2. By theſe excellent Dignities of *Arch-Biſhop*, *Biſhop* and *Patriarch*, they are ſo far from being diſcharged of their Truſt, that on the contrary, they are indiſpenſably obliged to have ſo much the more care of their Flock, becauſe God has placed them on a Poſt of Super-intendency, over all other Paſtors, and *where much is given, much will be required.*

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## CHAP. III.

### *Of* Monaſteries *and* Religious Houſes. *Of the Abuſes that are crept into them; and how they may be remedied.*

IF Ordinary Paſtors be neceſſary in the Church for the Inſtitution and Inſtruction of Believers: it muſt be likewiſe granted (to ſpeak freely) that *good Religious*, and theſe *holy Societies* are not only a very advantageous Proviſion, in the point of Edification, but alſo a very profitable, and a Godly Policy; where they are ſo regulated as to anſwer the ends of a Pious and Religious Retreat. 1. As a relief to many Honourable Families, that have more Children perhaps than they can well provide for: in which caſe, when any of them come to be put to their ſhifts, they are tempted many times into Lewd Courſes, to the loſs of their Reputation, the ſcandal of their Birth and Quality; and come to be tranſported at laſt betwixt Neceſſity and Frailty, and the power of a deep Diſcontent; from a ſhameful Debauchery into the utmoſt of Deſpairs. 2. It would be very commodious alſo for other perſons, in the like Extremity, where they might entertain their time honeſtly, privately, and in a courſe of Piety toward God, and Charity toward their Neighbours: nay, if it were but in Manual Occupations, according to the *Genius*, or rather the ſlender Capacity of the Perſon, that can teach no higher; for there muſt be no enduring of an idle perſon in any of theſe Colleges.

In the time of a Plague alſo, or any contagious Diſtemper, inſtead of common Keepers or Searchers; (which are commonly a Falſe and Brutal ſort of People) Theſe Houſes would furniſh perſons abundantly to ſupply this Charitable and Chriſtian Office to their Fellow Citizens in Diſtreſs, to the infinite Eaſe and Conſolation of the afflicted.

Some People will perſwade themſelves that the *Recabites* (ſpoken of by the Prophet *Jeremiah Chap.* 35.) laid the firſt foundation of a Monaſtique Life. They dwelt in the Field, in Tents; drank no Wine; neither Sowd nor Planted. And they fancy likewiſe, that the Schools of the Prophets, where they received their Diſciples, contributed ſomewhat

what alſo to the deſign. And then as I take it, they bring ſome other inſtances out of the old Teſtament; and to theſe they add the Retired and and Auſtere Life of St. *John Baptiſt*; with the pure and ſanctimonious Fellowſhip and Community of the Primitive Chriſtians.

Theſe *Recabites* were *Nazarens*; that is to ſay, *Separatiſts*, or *Abſtinents*. We read of their *Vow*, in the ſixth of the *Numbers*, which was only *Temporary*; and the *Ceremonies*, *Typical*, and *Legal*. The Concluſion of the Schools of the Prophets was only this; that thoſe that loved God were to come thither to be inſtructed by theſe Directors Extraordinary; which God then raiſed up, when his Service was corrupted either by Idolatry, or Diſſolution of Manners. As for *St. John Baptiſt*, he had a Call wholly by himſelf; as the Forerunner of our Saviour: and then for the pretended Community of the firſt Chriſtians; It did not at all take away every particulars mans propriety, as appears from what *St Peter* ſays to *Ananias*, upon the matter of poſſeſſions: but to reſume my diſcourſe;

It were an eaſie thing to ſhew the miſtakes of the Conjectures above-mentioned, Touching the Riſe of Monaſteries. But to come to the true Original; it is clear, that the horrible Perſecutions of the *Pagans*, eſpecially in the third Century of Chriſtianity, forced great numbers of Believers to withdraw and hide themſelves: and to take Sanctuary, even in the moſt hideous Receſſes of Rocks and Caves: and this manner of Life was looked upon to be ſo wonderful and holy, by the greater part of the Chriſtians; that the *Anchorites* inſenſibly augmented their Number, to a very high degree: *Egypt*, *Paleſtine*, and ſome other parts of the *Eaſt*, being made their firſt Retreat! *St Paul* the *Hermite* (as they call him) laid the Foundation of this Auſtere Life, in 253, during the perſecution of the Emperor *Decius*; and he died in 343. *St Anthony* and *Hilarion*, *&c.* follow'd him; and theſe holy men living toward the middle of the fourth Century: (*St Anthony* dying but in 358. and the reſt only a little before) they had time enough to ſettle this Monaſtical Way of Living; which came not into *Greece* and the *Weſt*, till about 362. So that *St Baſil*, the Biſhop of *Ceſarea* in *Cappadocia*, who dy'd in 369, was the firſt man that delivered Rules for the Order and Diſcipline of the Monks, in Writing.

Now as the beginnings of all things are weak and inconſiderable: Theſe Monks, at firſt, were employ'd, ſome of them, in reaping the fruits of the Earth; and others, in other ſervices of the Field; and what they got by their labour, went in part to the ſupplying of neceſſaries for themſelves, and the reſt to the relief of the poor. But the Church becomming vain and proud, as they grew warm and rich under

the Bounty and Protection of *Conſtantine* the Emperour; the Piety and Frugality of theſe People did exceedingly advance their Reputation and Eſteem. And at that time a good part of them quitted the Field and their Caverns; and ſettled themſelves in the Suburbs of conſiderable Towns. Theſe Religious Houſes were in thoſe days but as Schools, and a kind of Nurſery, that furniſhed the World with a Succeſſion & Choice of many great and excellent perſons. And we are in truth, indebted to them, for the Writings of the Antients; and for the Remainders of good Letters, which they preſerved from the ravage of thoſe *Barbarians*, that in the fifth and ſixth Century made ſuch havock in the *Roman Empire*.

In this ſixth Century (529) *S.' Benedict* having gathered at *Mount-caſſin* all the Monks that he found diſpers'd, and eſpecially thoſe of *Italy*; they paſt from thence (as Bees out of an excellent Hive, and which had Honey in it then no doubt) into the *Weſt*; and there ſpread and Eſtabliſht themſelves in ſuch a manner, that in the ſeaventh, eighth and ninth Centuries, they advanced, and fortified their Reputation to that degree, that in thoſe days there were not any where fitter perſons, for the work of converting *Pagans*; or indeed, more competent for the filling of the Epiſcopal Chairs. But as Chriſtendom was then Harraſſed with continual Wars; and moſt of their Eſtates ravaged by the Barbarous *Hunnes*, *Sarazens*, and other Infidels; and that this horrible confuſion muſt needs have an ill effect upon the purity of the Chriſtian Doctrine, and the exactneſs of the Antient Diſcipline; It is no wonder if thoſe Fields were over-run with Weeds; and if the people that were as yet hardly confirmed in the Faith, were eaſily wrought upon by theſe Changes; to ſee Chriſtianity as it were in *Maſquerade*, and dreſt up in the Habits of their *Antient Paganiſm*.

*Iſid. de Off. Eccleſ. L. 2. C. 15. Trithem. de viris illuſtribus L. 1. Cap. 6.*

The groſs Ignorance of theſe wretched Times introduced the unhappy qualification of a *pious fraud*, which by a Criminal and Temporizing Compliance, compounded a divine Service out of a medly, *half-Chriſtian, half-Pagan*: and that, not only in reſpect of things indifferent, and of ſmall importaece, but in the very *Eſſentials* alſo of Religion; inſomuch that they transfer'd to the Holy *Virgin*, *Angels*, and *Saints*, that power and credit which the *Pagans* attributed to their *falſe Deities*; and by a ſtrange Reverſe, the *Images* of the *Chriſtians* were put in the place of their *Idols*, to be then adored, and made the Object of a Religious Worſhip.

Now this great Diſorder, from that time, growing ſtill worſe and worſe; all This being carried on by a blind Zeal; the Devotion of Princes in thoſe days, as well as of the greater part of the People, conſiſting

ſiſting only in a Superſtitious Out-ſide; as the erecting of Temples, Founding of Monaſteries, &c. by thoſe works pretending to expiate for their Crimes; what wonder is't, if Religion came in the Concluſion to be almoſt totally perverted and defac'd?

In the Eleventh and Twelfth Centuries, there was yet ſome Relique of Zeal, and ſome Remainder of the Diſcipline of the antient Monks, which St. *Bernard* (who died in 1153, aged 62.) and ſome other Abbots, and good Religious, endeavour'd to re-eſtabliſh: Oppoſing themſelves point blank to the Luxury and Tyranny of the *Popiſh Clergy*: But after the Death of theſe Good men, (that deſerv'd to have faln into a more enlighten'd Age; and had contracted a Tincture of Superſtition by the Ignorance of that wherein they liv'd) the Popes, in the Thirteenth Century, erected *New-Monks* under the Banner of one St. *Francis D' Aſſiſe* (an *Italian*) and one St. *Dominic* (a *Spaniard*) Theſe were call'd *Minors*, and the *Other*, *Predicants* or *Dominicans*. Theſe new Orders were confirm'd by *Honorius the Third*, that is to ſay, That of the *Former*, in 1224. as he had done That of the *Other*, in 1216. In 1243, *Innocent* the 4. drew all the *Hermites* into *another Order*, under the pretended Rule of St. *Auguſtine*; from whence they took their Name. The ſame Pope did likewiſe confirm the Order of the *Carmelites*, who, as it were, outvying upon the reſt, call'd themſelves the *Brotherhood* of the *Virgin Mary*: They came originally from *Mount Carmel*, when the Holy Land was in the Poſſeſſion of the *Chriſtians* of the *Weſt*.

All theſe Orders of Monks, being wholly at the Devotion of the See of *Rome*, diſpos'd themſelves with ſo much Zeal to the exaltation of that Power, and to the Ruine of the Authority of the Emperours (which theſe Popes had been at work upon, ſome two or three Hundred Years before) that they became Maſters not only in this Reſpect, but they oblig'd all the Ancient Monks to ſhake hands, and joyn with them, in keeping up that Error, and ſuperſtition to the Height, into which they had now plung'd themſelves, which ſhews how far they had prevailed, and the thick and horrible Darkneſs of that age: *Wherein certainly* (as a great man ſays excellently well, and his Name ought to be had in perpetual Veneration) *We cannot but obſerve the juſt Effects* of *Gods Indignation, in this Vengeance, for the Contempt of his word in the holy Scriptures: For at that time, and ſome Ages after, the Bible was as good as Locked up, and wholly unknown to the People. There was no talk but of* Images, falſe Miracles, Croyſades, Indulgences, *worſhiping of* Reliques, *and the power of the* Pope, *all this while, elevated to the Height of a Super eminent Degree: Their* Sermons *were for the moſt part the fabulous Tales, and Fooleries of their* Legends. *For which, God in his wrath has viſited the People with a Spirit of* Mopiſhneſs, *and with a dread-*

*ful*

*ful* Darkneſs, *that grew Thicker and Thicker, till he drew the Light of his word from under the Buſhel, and expoſ'd the Holy Scriptures to publick view.*

If I ſhould make you a Report here of what *Matth. Paris*, *James de Voragine*, *Bonaventure* (otherwiſe called the *Angelique Doctor*) *Antoninus*, the Arch-biſhop of *Florence*! and what other Authors of the Romiſh *Communion* tell us of the Life and Miracles of the two famous Champions of the Papcay, *Francis*, and *Dominic*, and ſome other Saints of the ſame Batch: I do aſſure my ſelf that a great many ſober men of that Communion, that employ their Studies better than upon theſe Legends, would be extreamly out of Countenance at ſuch a Recital. But that's not the thing that *I* aim at; my pretentions being only to ſhew here by the By, the great difference that we find betwixt the *new Monks and the old.* But all this while, they go on Multiplying at ſuch an extraordinary rate, dividing and Subdividing themſelves into convents of both Sexes, by this Politick Maſter-piece of the Popes, to ſupport the power of *Rome*, and to uphold the Superſtition, for the entertainment of the People; which, (as *I* have ſaid before) looks like a thing of a very dangerous conſequence.

But what Remedy now for all this? the Monks are of two ſorts; *Old* and *New*: thoſe *I* call the *Ancient Monks*, that have had their Rule, and their Eſtabliſhments, *I*nclusively from the Fourth Century, to the Tenth; and *thoſe* the *New*, that are of a later Foundation. There needs not *I* think be any diſtinction, ſince both of them either have, or ought to have, the ſame proſpect of Leading a Religious Life, diſengaged from the Clogg of the World, in ſuch an unity of Heart and Affection, that they may co-operate Joyntly in Charitable and Pious Offices, and all other Chriſtian Exerciſes and Vertues, according to the ſeveral Employments whereof the Grace of God ſhall make them capable; the Edification of Believers, and their own Salvation.

This would be a moſt effectual means for preventing of thoſe ſecret Jealouſies, (I will not ſay Hatred, and Animoſities) which ſome of theſe Religious Orders have one for another. But why this Jangling? And why can they not march hand in hand under the Auguſt, and Triumphant Banner of *Jeſus Chriſt*? Their Duty, being in Effect, no other, then to ſerve as Auxiliary Troops under the Saviour of the World. Beſide that the Patrons of theſe Latter ſorts of Monks are not to be followed, without engaging their Diſciples in Errour, and embracing all the *Innovations* which the Church of *Rome* (of which they are the Blind adorers) has introduced into Religion; to the Prejudice of Evangelical truths, and the practices of the Chriſtian Church, in her pureſt times.

Now

Now as the firſt Orders are of a more ſubſtantial Eſtabliſhment; conſidering that in *France* alone (to ſay nothing of other Kingdoms) there were already near a Hundred year ago, according to a Computation taken in the Reign of *Henry the third*, *fourteen Hundred fifty and Six Abbies of men, Twelve Thouſand and four Hundred Priories, five Hundred ſixty and ſeven Abbies of Religious Women*; which being endowed with vaſt revenues, might communicate to the neceſſities of other Religious that have hardly competent Eſtabliſhments. And this would be the more eaſy, in regard that ſince that Calculation, there are a great many more Societies erected upon new foundations. *Inſomuch* that the Revenue of theſe *Abbies* and *Priories*, which with that of the Clergy, did amount to *One Hundred and Four Millions of Crowns*, muſt needs be encreaſed ſince that time to a prodigious Sum.

Theſe Monaſteries might be now reduced to a ſmaller number, by putting the *Monks* out of a Monaſtery that they find leſs, into another, that may be more commodious: And the Monks themſelves might be reduced too, by ejecting ſuch as have been admitted by Ignorance, or ſurpriſe, which in the opinion of their Superiors ſhall be found a blemiſh to the Order. But in the mean time, to prevent diſorder and confuſion, they might have ſome particular place aſſign'd them, where they might live under the Government of ſome good and learned Religious, and under a Reaſonable and a Holy Diſcipline.

I have ſaid already that theſe Religious Houſes ſhould be only for the eaſe of Honourable Families that are overcharged with Children, and for a commodious Retreat to men of Merit, that have been reduc'd to ſuch Extremities in the world that they have not where withal to deliver themſelves from a ſcandalous neceſſity. For as to the Children of the Common People and Mechanicks, the meanneſs of their Condition would ſuit with any ſort of Low Employment. And yet, even among them, where any man ſhould by the Dignity of his mind and actions, give a reputation to his Original, I would have ſuch perſons receiv'd, as deſerving the Priviledge. But in all theſe Caſes the prudence of the Directors and Governors, is to conſider of Qualifications and neceſſary Orders.

The Eſtabliſhment of theſe Houſes ſhould be ſuch, that the *Ordinaries*, that is to ſay the *Arch-Biſhops*, *Biſhops*, and their *Curates*, ſhould incur no Prejudice or Controverſy about their paſtoral Functions; And therefore the Biſhop, or the Dioceſan ſhould have the Right of Direction, and Viſit, over all the Abbys and Religious Houſes in his Dioceſs.

It would do well, if every Monaſtery were divided into *Three Claſſes*, or *Three Ranks* of *Religions*: The *Firſt*, ſhould be That of the *Novices*; from

from the Age of Fifteen to Twenty. *In* which time they ſhould finiſh or continue their Claſſical and Philoſophical Studies. The *Second Claſs* ſhould be that of the *Profeſſed*; ſuch as had paſt the Reſolution of wholly devoting themſelves to a Religious Life: And theſe, (if capable of it) ſhould apply themſelves to the ſtudy of Divinity, from the Age of Twenty to Thirty. The *Third Rank* ſhould be of *Graduates*, who according to their Gifts, ſhould be employ'd in Forrein Miſſions, Preaching, Viſiting, and Comforting the ſick and afflicted, as alſo to read Divinity and Eccleſiaſtical Hiſtory to the *Novices* and *Profeſs'd* in the ſame Society: They might alſo, by applying themſelves to an exact Reading of the Antient Fathers and Doctors of the Church, and other Authors of Gravity and Merit, compile proper and large *Indexes*, which would be a great eaſe to the Lovers of Learning, when they might upon occaſion repair to all ſorts of Books, Matters and Subjects, for the underſtanding and illuſtrating of Difficult points; which would be a ſatisfaction and a benefit not to be imagin'd. All theſe and other Offices of the like nature, ſhould be confirm'd upon men of Capacity and Deſert, and ſuch as ſhould be eſteemed moſt worthy and capable of the Function: And all this to be done by the advice of their Superiors with the direction and conſent of the Ordinaries.

It is not my purpoſe to enlarge upon the Method of Governing theſe Holy Retreats; wherefore I ſhall only ſay, that it is not without cauſe, the apprehenſion that perhaps theſe *Abbots* and *Commendatory Priors* may take more to themſelves than comes to their ſhare: *It* being their main buſineſs, to receive their *Revenues*, without troubling their Heads much about the *Irregularity*, *Licenſe*, and *Diſorder* of their *Religious Houſes*. But if it ſhould be ſaid that there's enough beſide for the *Monks*; tho That may be true too perhaps, yet *I* phanſy, that theſe Monies might be diſpoſed of with more conformity to the ends for which they were deſigned.

But to order this matter aright, It would be neceſſary to draw up one General Account of the *Revenue* of all theſe *Abbies* and *Priories*, and another of *Monks* or *Religious*; whereupon ſuch a Regulation might be made, as to allow them a fair and decent Subſiſtance, and without exceſs, and then to make another *Fond*, whereof one half ſhould go to the Building and Repairing of Churches, Cloyſters and other Edifices belonging to theſe Monaſteries; and the other Moiety to charitable Uſes, and given to the Poor; by the Direction of the Superiors. Now ſince there will certainly be a great deal more Money found, than to do this buſineſs; & that the gaeat Article of Revenue, or Receipt will much exceed That of Expence, it would be juſt and reaſonable methinks, if the Surpluſage

were

were laid apart, as a Fond for a publick Treasure; and to be kept as a thing sacred, untouched, unless in some great Exigent of Church or State. This were better sure than to leave it for a Prey and a Booty to those that give so ill an Account of it, and who in Truth in some respect are little better than Usurpers.

## CHAP. IV.

*Of Adorning* Churches; *The Use of* Organs, *and other Instruments of Musick; Of* Processions, Litanies, *Singing of* Psalms, *and Sacred* Hymns. *Of* Inhumations, *or* Burials, *Funeral Orisons and* Anniversaries; *Of the* Abuses *in the Church of* Rome, *in all these Poynts; and how far they may be Suffer'd.*

IF the Church of *Rome* had no other Failings in it, than the splendor, and magnificence of their Churches; those People must have very weak Eyes, and very little regard for That becoming Decency which we owe to so holy a place, as the Church of God ought to be; to be scandaliz'd at the sight thereof. I do not speak here of any *Ornament* in favour of *Superstition*; or that tends to the Establishing of unwarrantable and forbidden Worship: But of the magnificence and ornament of those sorts of Building, which in the time of the *First Christian Emperors* were called *Basilicæ*, or *Palaces Royal*, where the Princes kept their Court; a consideration, which with any reasonable man, cannot but produce a good effect. A man cannot chuse but, upon his entrance into so venerable a place, think with himself something or other to this purpose. *This is no* Common House; *but a* Celestial Palace, *where the* Living God *is our* Great King, *and causes the Truth of his Holy Laws to be proclaimed*, as they are set forth in the Sacred Scriptures, and where Believers assemble to hear that saving Word, and to partake of the sacred Pledges of his Incomparable Love, which are deliver'd to us at his Holy Table. They have

there an Excellent Emblem, and a glorious Figure of the Kingdom of Heaven, whither this good God will take us up one Day, that we may altogether bless and glorifie him for ever.

But as the men of this Communion have sullyed the pure *Doctrine* by *Traditions* that are clearly contrary to it; and likewise perverted the design they should have had in the raising of these Holy Structures, which ought in right to be dedicated to the Majesty and Glory of *God alone*; and to the end that we might there call upon him, sing his Praises, preach his Divine Word, and celebrate the Holy Sacraments in such manner, and for such ends as he has instituted them. Now instead of this way of Application, our Adversaries dedicate and consecrate their Churches to the Honour of the *Holy Virgin*, *Angels* and *Saints*, and that with such Ceremonies too, as they have rather borrow'd from the School of *Numa*, than that of *Jesus Christ*. And they go further yet too, in filling their Temples with the Images, not only of *True*, but diverse of their own *Imaginary Saints*, and such as a man might easily make out to have never had any Being in Nature: As St. *Ursula*, the *Eleven Thousand Virgins*, St. *Longis*, St. *Christopher*, St. *Catherine* of *Alexandria*, St. *Margaret*, and several others that are the Issue only of a Superstition. Insomuch that which way soever a man looks, he sees stumbling blocks for the poor Ignorant People, that place the whole Service of God in this False Devotion; and like the *Israelites* in the *Desert*, bring in their Rings and their Jewels, partly to make up these Objects of *Jealousie*, and partly to *adorn* them. And I would to God that the *Great Ones*, as well as the *little People*, were not transported into these mistakes. But as they have transferr'd Gods Honour to another, his Praise to Graven Images, and petition'd for Bread, not to the Heavenly Father, but to those who under the Abuse of that Name have no Right to give it; what can be expected, but that instead of the Holy Bread of the Word of God, these pretended Fathers should give them only Wood and Stone?

But to shew you now that the greatest men in the Church of *Rome* have from time to time sought and desired the Retrenching of those Abuses that are committed upon *Images*; I reckon my self oblig'd to shew you here the excellent advice, that *M.rs Montluc* (Bishop of *Valence*) *Saignac*, *Bonsilier*, *d'Espence* and *Picherel*, (Doctors of *Sorbon*) gave to the Convention of the Clergy of *France*, that was held at *St. Germain*, in pursuance of the Conference of *Poissy*; which, over and above the Publishing of it in a Printed History, while they were yet alive (*Hist. Eccles. Des Egl. Ref.* 1580. *l.* 4. *p.* 695.) there is even in the *Opuscula* of *Pichrel*, a Declaration lately published against the Abuse of *Images*, as strong or stronger (perhaps) than that of the Advice. The most considerable part of it is that which here follows;

*Now*

*Now the necessary Order which we desire may be given is This, that the Image and Pictures of the Trinity may be taken out of all Churches, and all other Places, publick and private; as being forbidden by the Holy Scripture, the Councils, and diverse* eminent Persons, *both for* Doctrine *and* Sanctity of Life, *and as a thing that was never admitted, but by the Connivance and heedlesness of the Pastors. We say the like also of several* Images *that are of wanton, dishonest, and lewd Design; and of the Representation of those Saints Male and Female which the Church has struck out of the* Legend *as* Apocryphal.

*We desire also, the abolishing and taking away of whatsoever has not been receiv'd by expres Order of the Church: as the Crowning, Dressing, carrying of Images in Procession, and presenting them Vows and Offerings.*

*And as to the adoring them, or not; forasmuch as speaking to them upon the Altars, presenting them with Candles, Burning Incense to them; saluting them; and kneeling before them; are part of the adoration that is paid with respect to Religion; we desire that all Images (the single Cross excepted) may be removed from the Altars, and placed elsewhere, that there may be no coming at them to Adore, Salute, Kiss, Clothe, Crown with Flowers, Garlands, Hats, offer them Vows, carry them about the Streets and Churches upon Mens Shoulders or Staves. Signed* Montluc, Salignac, Boutillier d Espence, Pichetel.

Wherefore in complyance with so good and so holy an advice, all Images should be wholly taken out of Churches; whether of Gold, Silver, Wood or Stone; and in their places, or others more convenient, there might be set, in great Characters, some remarkable and important Passages of the Old and New Testaments: or some Sentences out of the antient Doctors of the Church; containing profitable Instructions, in conformity to the word of God. There might be also some Historical Pieces of the most considerable Actions mentioned in Divine Writ: and it were not amiss to have some Histories of the Church: but I shall advise the placing of these Pictures, only in the Passages, or Porches of the Church, and chiefly in the Galleries or Cloisters, where they might serve for a graceful Ornament: For in such a Case as this, a Man cannot use too great a Caution, considering how prone men are to make an ill use even of those things that have nothing in them either blameable or criminal, but as they are *render'd* so by *abuse*.

As to the use of *Musick* in Churches, sure it must be a strange and a wilde Devotion, for a man to be scandalized at the sweetness and harmony of an Organ, and so of other Instruments, where the holy Psalms of the Royal Prophet are accompanied with the melody of Voices in a just Concert of Parts; and so for other Hymns that have been composed for

the ſame end by the holy Church of God: in truth I ſay he that is ſcandalized at this, looks as if he were a ſtranger to that excellent and admirable Figure, under which the Spirit of God in the New Teſtament has been pleaſed to repreſent unto us the Glory of Heaven, and the raviſhing Entertainments of the Inhabitants of that Divine Kingdom.

Now for the regulating of theſe pious and agreeable Concerts, I would not have any Inſtruments imployed that are of baſe and vulgar uſe, and which might ſeem an *Indecorum* in the gravity of thoſe ſacred Hymns, whoſe greateſt ornament would be the Majeſty of Plain Song; for the leſs Diviſion the better, the words being better underſtood, which ought to be the proper object of our Conſolation and Delight.

There is no doubt but that the *Proceſſions* uſed at this day in the Church of *Rome* are as one Link in the Chain of their diſorders; but this I perſwade my ſelf, that there is not any Chriſtian (of common ſenſe) that would not approve of the Clergy's and the People's *walking together*, upon ſome particular occaſions, and in an orderly decency, from one Church to another, ſinging both with hearts and voices the praiſes of God, and perfuming (as a man may ſay) the places where they paſs, and by ſo holy a Congregation making the whole Town as one ſacred Temple. What can any body ſee in all this but a kind of Heaven upon Earth? But however, to avoid and prevent miſtakes, I ſhould adviſe this to be done with great caution; tho there are many things, I know, that ſimple people take to have a tendency to Superſtition, which are yet very far from it.

The greater part of the *Hymns and Litanies* uſed in the Church of *Rome* being addreſſed to the *holy Virgin*, and to *Saints*, which is manifeſtly to worſhip the Creature inſtead of the Creator; this being a practice ſo directly contrary to the Word of God, the uſage of pure Antiquity, and to right Reaſon, that it overthrows it ſelf; I ſhall not trouble my ſelf with the Controverſie. But this I ſhall ſay, that it would do well, beſide the ſinging of the Pſalms, which muſt be regulated according to times and occaſions, that there were in the Church a *new Tranſlation* of them, that might be more elegant, or at leaſt cleared of thoſe uncouth words and expreſſions, which time has brought upon that which the Proteſtants make uſe of at preſent, the *French* Tongue having acquir'd ſo many graces, that it is almoſt transform'd ſince that Compoſition. I could wiſh (I ſay) that after the example of the Primitive Church, we had ſacred *Hymns and Litanies* celebrated to the praiſe of *God alone*, and where *God alone* ſhould be call'd upon. This cuſtom has been happily preſerved in the Proteſtant Churches of *England*, *Hungary*, *Tranſylvania*, *&c.* to the honour of God, and the great conſolation and edification of Believers.

The

The Solemnities of *Inhumations, Services and Funerals, Oriſons and Anniverſaries*, as they are uſed in the Church of *Rome*, with a relation to their *imaginary Purgatory*, are very *ill* things, and utterly to be rejected.

But I am of opinion, that the ſinging of holy *Hymns* compoſed expreſly for theſe purpoſes might not do amiſs, provided that they give to underſtand, that it is not onely a miſerable Carcaſe that they carry to the Grave, but the Body of a glorious Champion, who having finiſhed his courſe, is now to repoſe himſelf in his Tomb, from whence he is to riſe triumphant at the laſt day, his Body to be reunited to his Soul, (which hath already received from his Heavenly Father the Crown of a happy life) to the end that as his Body was a partaker of the pains of his Conflicts upon Earth, it may alſo partake with his Soul of eternal Glory and Triumph in Heaven.

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## CHAP. V.

### *Of* Divine Service *in the* Latin Tongue. *Of Reading the Books of the* Old and New Teſtament. *Rules to be obſerv'd in the Adminiſtration of the Sacraments. Of Canonical Hours.*

IT is a truth not to be conteſted, that at the firſt preaching of the Goſpel *Greek* was the Tongue almoſt over the whole *Eaſt*, the moſt ordinary and in uſe; and that in other Provinces of the *Roman Empire*, as the *Gauls*, *Spain*, *Africa*, *&c. Latin* carried as much Authority there as *Greek* in the other, the Governours having by means of their great Colonies, and other politick Addreſſes, eſtabliſhed and confirmed their Domination. It is no wonder therefore if in *Greece*, the *leſſer Aſia*, and ſome other places, the *Divine Service* was in the *Greek* Tongue, as appears by their *Liturgies*, and the whole Thrid of *Eccleſiaſtical Hiſtory*. In *Syria*, *Paleſtine*, *&c.* and further off, as in *Armenia*, *Perſia*, and *Æthiopia*, they made uſe of *Syriac*. In theſe other *Roman Provinces* of the *Gauls*, *Spain*, and *Africa*, their *Sermons* and *Services* were in *Latin*, as an univerſal Tongue, that was common and familiar to the whole

whole world. And if theſe barbarous Nations that deſtroyed this Empire, and eſtabliſhed themſelves, as the *Franks* in *Gaul*, the *Goths and Vandals* in *Spain* and *Africk*, the *Goths and Lombards* in *Italy*, had not confounded, and almoſt deſtroyed that Language by the mixture of their own, which came afterwards to branch into ſeveral other Tongues; there is no doubt but the *Latin Service* had continued, as the moſt proper and intelligible. So that there's no wonder if the *Latin* Tongue has been kept up in the *Weſtern* Churches, and ſo long too in their publick Acts, when it was in a manner *vulgar*, to the ſeventh or eighth Century; and till then there was no ground for exclaiming againſt the continuation of it. But ſince *French*, *Spaniſh*, and *Italian* have ſucceeded in the place of the *Latin*, and that theſe are become *vulgar*, and the other a *ſtrange* and a *barbarous* Tongue to the people: It was incumbent upon the prudence of the Directors, if they would not wholly aboliſh the Divine Service at firſt, becauſe there were a great many people that underſtood it, yet to cauſe it afterward to be expounded in the Vulgar Tongue, theſe very things that were contained in the *Latin* Service for the Edification of the people.

And this was the reaſon, that at the third Council at *Tours*, (*ſect.* 12. *cap.* 17. *Vigniere Hiſt. Eccleſ.*) all the Biſhops were enjoyned to write their *Sermons or Homilies* in the *Latin* Tongue or Vulgar *Roman*, which the people underſtood. And ſo in *Germany*, which was uſed alſo in *France* under the Kings of the ſecond Race. And they were alſo to teach the Apoſtles Creed and the Lords Prayer in their Mother Tongue, becauſe they would have it intelligible. Nay, Pope *John* the Eighth writing to *Sfento* Prince of *Moravia*, about the Divine Service in the *Sclavonian* Tongue, (which was the Language of *Moravia*) after having recommended the thing, (*Annal. Baron. tom.* 10. *ſect.* 16) and enjoyned with great inſtance the celebrating of the praiſes of Chriſt in that Tongue, to which (ſays he) the Holy Word invites all the people without exception, (*Pſal.* 117.) Hereupon he alledges the example of the holy Apoſtles, (*Acts chap.* 2.) who being filled with the Holy Ghoſt glorified God in all Languages; and to ſhew that he does not imagine this ſhould be done without intelligence, he fortifies his reaſoning by what S. *Paul* ſays to the *Corinthians*, (1 *Cor. cap.* 14.) If we ſpeak divers Languages, let it be to the edification of the Hearers. After having explained himſelf in this manner, he comes at laſt to a deciſion of the queſtion; *This is not in any ſort againſt ſound Faith and Doctrine, either to ſing the Maſs in the very* Sclavonian *Tongue, or to read the Goſpel, or the Divine Leſſons and Inſtructions of the Old and New Teſtaments well tranſlated and interpreted, or to ſing the other Offices of the Hours; for he that made the three principal Tongues,*

*Tongues*, Hebrew, Greek, and Latin, *hath alſo created all the reſt to his praiſe and glory.*

But the Succeſſors of this ſame *John* the Eighth do not ſpeak the ſame language; and the Intereſt which they had to have the people continue in ignorance, that their Authority might be ſupported by their favour, prevail'd upon them ſtill to maintain the *Latin* Tongue in the Divine Service, into which they have patch'd ſome pieces ſo groſs, and that ſmell ſo rank of the Ignorance and Superſtition of the Ages wherein they were contriv'd, that if they were but heard and recited in the Vulgar Tongue, people would quickly diſcover the Abuſe, and give glory to God for it. And ſo much the rather, becauſe in the fair Remainders that are yet left in the ancient Liturgies, they would find a Doctrine quite contrary and oppoſite to that which has been ſuperadded ſince. But it is not my deſign to run any further into particulars, nor to ſtir the Controverſie in this place; let it ſuffice that ſince the *Latin* Tongue has ceas'd to be popular, it has been with great importunity deſir'd in ſeveral places of *France*, *Germany*, *and England*, that they might be deliver'd of this yoke; and God by his wonderful providence has rais'd up from time to time to the very inſtant of the Reformation, ſome faithful Paſtors and Teachers, who have ſincerely and intelligibly inſtructed thoſe that ſought after the ſincere milk of his Word, which is without fraud.

This Reeſtabliſhment of *Divine Service* in the Vulgar Tongue has always appear'd ſo reaſonable, that in the Memorial that was given to the Cardinal of *Lorrain*, in his paſſage to the Council of *Trent*, (which Memorial was ſign'd by the King himſelf, the Queen Mother, the Princes of the Bloud, the Conſtable, Chancellour, and others of the greateſt perſons of the Kingdom) among divers Articles that were propounded for a good Reformation, this following Article was worded in theſe very terms: *That the whole Adminiſtration of the Sacraments to the Laity may be delivered in the French Tongue, and that in the Parochial Churches the Word of God may be read and interpreted, and ſo likewiſe the Catechiſms and publick Prayers, in the French Language; His Majeſty earneſtly requiring further, that they may be allow'd to ſing the Pſalms and other ſacred Hymns at Church in the ſame Vulgar Tongue, as being fitter to praiſe God in, than thoſe that are in a Language not underſtood by the people.* The Emperour's Embaſſadours were likewiſe charg'd with the like Inſtance, to move for the having of their Prayers in the Vulgar Tongue too. But there being nothing done in that Council, without the privity and approbation of the Court of *Rome*, (who were both Judges and Parties) all theſe good intentions were eluded, and came to no effect.

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The Reaſons which the *Romaniſts* alledge againſt this alteration, are ſo weak, that they confute themſelves; and whoſoever is not ſtark blind, cannot but diſcern the neceſſity of teaching every one in his own Tongue (*Acts* 2. 11.) *the things that concern their Salvation*; to the end that he that ſpeaks be not any longer a *Barbarian* to his Auditory, (1 *Cor.* 14. 11.) as he is effectually at preſent, in the Middle of his Congregation.

I might begin this Article, where I am to ſpeak of the reading of Holy Writ, with thoſe Excellent *Eulogyes* which ſome of the Famous Doctors of the Church of *Rome* have with great right beſtow'd upon it, being thereunto obliged by impulſe of Conſcience, and by the force of Truth. See the Elegant and Learned Preface of Mr. *Godeau* upon the Tranſlation of *N.T.* and that of *N.T.* of *Mons.* But as I had rather expoſe my ſelf to the Charitable Cenſure of the Faithful, in producing only that which is my own than paſs for a *Plagiary* in ſetting out my ſelf with the Ornaments of other People, I ſhall content my ſelf to enter upon this Subject with two excellent Paſſages out of Chriſtian Antiquity, which theſe Learned Men have given to the Publick, in that excellent Preface which they have put in the Front of the Tranſlation of the New Teſtament. The firſt is St. *Cyprian*'s; and ſee how admirably the Holy Martyr expreſſes himſelf upon it; *The Precepts of the Goſpel* (ſays he) *are the foundation of our Truſt, and the nouriſhment of our affections. In the reading of them we find the light that guides us; the Force that ſupports us, and the Remedies that cure us.* The other is of St. *Ceſaire* (Biſhop of *Arles*, who lived toward the end of the Fourth Century) in that notable Paſſage, which is the Second that thoſe Illuſtrious Tranſlators have furniſh'd us withal. They that cannot read, are not therefore priviledged to be ignorant of thoſe things that we learn by reading of the Goſpel; *For* (ſays this Saint) *if the moſt ſimple and ſtupid Creatures, either in Town or Country, can find the means to learn Profane Songs, how ſhall they pretend after this, to excuſe themſelves upon ignorance, becauſe they never learnt any thing of the Goſpel? You have inventions enough* (ſays he) *to learn without reading that which the Devil teaches you, for your deſtruction; but when you ſhould learn from the Mouth of* Jeſus Chriſt, *thoſe things that may conduce to your Salvation, you plead* ignorance. Where is that Chriſtian now that may not from hence draw a firm concluſion, that all thoſe that ſhall read the Holy Scriptures with Humility, and with a Deſign to Edifie by it, remembring always that it is the Word of God (St. *Auguſt. Epiſt.* 42.) ſhall find a Joy and Satisfaction in it unſpeakable? and I dare appeal, even to thoſe among our Adverſaries, that have taſted the ſweetneſs of it. For if (according to St. *Gregory*) a *Lamb* may wade, and an *Elephant* may

ſwim

ſwim in it: ſo is it abundantly evident, that it has been an induſtrious and artificial Contrivance, and an affected ignorance, that the Church of *Rome* keeps the People in awe, as to the reading of the Scripture, and forbids the doing of it. And it is wiſely done too, conſidering that they find ſo little there, of what they teach in their Religion; as the Sacrifice of the Maſs, the Prohibition of the Cup; the invocation of Saints; the Adoration or Veneration of Images; the Merit of Works; Purgatory; the Biſhop of *Rome* being the Viſible Head of the Church; his infallibility; and the whole Compoſition of the Body of the *Papacy*. But we find Weapons, on the contrary, to encounter and overthrow his Errors; and Authorities invincible, for the eſtabliſhing of the Doctrine of the *Reformed Churches*. They have done wiſely, I ſay, in apprehending the diſcredit and the utter overthrow of the Papal Kingdom, that might enſue upon the liberty of reading the Scriptures. This Biſhop of *Rome*, in the middle of all his Great and Worldly Proſperity, as well Himſelf, as his Magnificent Court, are all in ſtrange Alarms, at the ſight of this dreadful Hand-writing of the Word of God, that Signs their Condemnation. It is like a Drawn Sword over their Heads that damps all the joy of their Entertainments.

There are none but Ignorants and Slaves, that will preſume to deny the *Originals* of the *Holy Bible*, (that is to ſay, the *Hebrew* for the *Old Teſtament*, and *Greek* for the *New*) to be the very Sources that we muſt have recourſe to for the genuine meaning of the Sacred Text; the *Latin Verſion*, which the Church of *Rome* will have to be the only Authentique Tranſlation, by the confeſſion of their own Doctors, has above *eight Thouſand Errata's in it*. Cardinal *Bellarmin* himſelf acknowledges, that it is only a Club of divers Tranſlators; *For* (ſays he) *there is ſomething of St.* Jerom; *ſomething of* Lucian; *ſomething of* Theodocion, *and ſomething of an Interpreter without a Name*. So that it is not purely that of St. *Jerome*; nor the *Vulgar*; nor that which St. *Auguſtine* calls the *Italique*; ſeeing that he and all the *Latin* Fathers, to *Gregory* the Great, excluſively, have never cited the Scripture in the Terms of the Vulgar *Verſion*, which the Church of *Rome* makes uſe of, at this day; as is obſerved by the Learned of our Communion. Wherefore it is clear, without diſpute, that it is upon the *Originals* that we are to ground and perfect all our Tranſlations. The Tranſlations in *France* and *England*, *&c.* made by thoſe of the *Reformed Religion*, come nearer the Holy Text than that which has been given us by the Doctors of the Church of *Rome*;

Loca ad octo Millia Annota atque emend. à nobis ſunt Iſidor. Clarius in Præfat. Bibl. ſacro ſanct. propoſuerit Præfat. Edit. 1542 Venetiis. Bellarm. de Verbo Dei lib. cap. 11. ſixte ſenens. Biblia, lib. 8. Pag. 664. D. Auguſt. de Doct. Chriſt. lib. 2. c. 15.

which in many places is extreamly wide. *Sixtus* the *Fifth*, having corrected the *Vulgar* himſelf, by a *Bull* Publiſh'd at the ſame time, he *anathematiz'd* all thoſe that ſhould afterward preſume to re-touch it. This Bible was Printed at the *Vatican*, with great Care, in 1592; and having been approved by his Succeſſors *Urban* the *Seventh*, *Gregory* the *Fourteenth*, and *Innocent* the *Ninth*; yet *Clement* the *Eighth*, did for all this, *Seven* Years after the Death of *Sixtus*, cauſe another Edition to be *Publiſh'd*, where, in divers places, he corrected the former.

Now though our *French* Tranſlation be excellent, and conform to the *Originals*, yet ſeeing that within this laſt Hundred Years from the perfecting of it, our Language is become more pure and elegant; it were a thing to be wiſh'd, that we might have a New Tranſlation, to be pur'gd not only of the courſneſs of the Language, and of divers words that are now antiquated, and hardly to be underſtood; but likewiſe to accommodate as far as poſſible, the *Hebrew* and *Greek* Phraſe to the Propriety of the *French*; without allowing any ſort of liberty to depart from the Text; but in ſuch a manner only, that it might viſibly appear, by conferring places of Scripture, to be the true ſence of the paſſage in Queſtion. For I ſee no reaſon at all why we ſhould be made to ſpeak *Hebrew* or *Greek* in *French*. It muſt not be deny'd, but that every Tongue has its peculiar Graces and Proprieties; and the *Eaſtern* Tongues eſpecially, have certain ways of Expreſſion by themſelves; as relating to manners, or to the Cuſtoms of the People of thoſe parts; which would look very fantaſtical and ridiculous, to be literally turned; and therefore there muſt be had a regard to ſome *Analogy* and *Congruity* with the *Idiome* of our Tongue, or with that of others, into which they would Tranſlate.

For the perfection of ſo excellent a Work, I could wiſh, that twelve Doctors or Divines that are well skilled in the *Hebrew*, *Chaldee*, *Syriac* and the other *Eaſtern* Tongues, had the Tranſlation of the *Old Teſtament* committed to their charge; and that for that of the *New*, there ſhould be Eight others, as great Maſters of the *Greek* Tongue, and well vers'd alſo in other Languages. This number (methinks) might be ſufficient; whereas more, poſſibly, would cauſe a confuſion.

Now to the end that there might be nothing wanting to the neceſſary Grace and Advantage of this important Work; I would have all thoſe Terms and Expreſſions that have any thing in them that is harſh and rude wholly caſt out, and then to theſe Twenty Deputys, I would join four more, that ſhould be men of known Probity, and not only well ſeen in Polite Learning, but alſo eminent as well for elegance of Stile, as for the purity and propriety of our Tongue. And theſe I would have at hand, to adviſe upon ſuch difficulties as might ariſe about the

the different ways of expreſſion in ſome caſes upon the ſame Subject: and it ſhould be in them to confirm that which ſhould be the moſt reaſonable: and ſo find out by the advantage of a more critical and conſummated Knowledge in all the Proprietys and Beautys of the *French* Tongue, a ſmooth and eaſy manner of delivering the matter clean and graceful, without departing from the Text.

And for the doing of things upon good conſideration, and the better bringing of them to perfection, I think it would do well, if after the Twelve Deputys for the Tranſlation of the *Old Teſtament* ſhould have finiſht one Chapter, ſhould have paſs'd their re-view upon it with the other eight, that were employed upon the *New*; in the preſence of Four Men of Reputation for their Elegance in our Tongue; and ſo to agree together in a Concert upon what ſhould be Tranſlated; and ſo to fix it without ſubjecting it to any further Reviſe.

The ſame Order ſhould be taken for the Tranſlation of the *New Teſtament*; or elſe ſuch other Order as ſhould be found proper and convenient, by the Overſeers of this Great and Magnifique Work. For I pretend to nothing more in this buſineſs, than barely to expoſe my own private Thoughts.

If it be ſaid that our Language may receive more, and as great Changes in the future, as it has done already; (as every body ſees the innovations that have been introduced within theſe fifty Years laſt paſt) if it goes on at this rate; *Muſt we be ſtill to begin again?* To this Objection I Anſwer, That all Tongues in the World, as well as States, have their period and perfection. We know the time when the *Greek* Tongue was in its Glory; and ſo likewiſe when the *Latin*. Now as theſe principally are the two Tongues that we have made moſt bold with, and to ſuch a degree, that for fear the Theft ſhould be diſcover'd, we have in our days rejected all the Marks of the Original, with whatſoever elſe would not bear the *French* Character; which Change is ſo far from making us reaſonably apprehend more for the future, that it does, in effect, ſecure us on the contrary; in regard that we retain nothing, but the energy of what we have taken: And having alſo with an accurate Choice, taken the ſame liberty upon the *Italian* and the *Spaniſh* Tongues, by reaſon of their affinity to the *French*; and appropriated all that is either ſweet, ſtrong or agreeable in them, to our ſelves; a man may modeſtly affirm that the laſt hand is already put to the perfection of the *French* Tongue. So that we have no reaſon to fear any great alterations to come. Wherefore, in all probability, the Language, as it now ſtands, may well continue ſome whole Ages, without either loſing any thing of its Elegance, or becoming leſs intelligible. Or if it ſhould ſo fall out, which, for the rea-

ſons aforeſaid, is hard to be imagined, it will yet be incomparably more eaſie to remedy this Tranſlation at preſent, than it will be at any other time.

There is no doubt but a Tranſlation ſo perfected, would be abſolutely Authentique, and the only Copy that would be made uſe of in the Church, either for Divine Service or Sermons. But if, after this, any raſh *Opiniatre* ſhould ſtand out againſt it, it muſt be underſtood to be an action of as much Malice as Arrogance and Pride. Not but that, if any Man, who had no hand in the Tranſlation, ſhould pretend to a more particular knowledge and underſtanding in the *Originals*; he might (I think) be admitted, with modeſty and reſpect, to deliver his Opinion; but yet I think too, that he ought at laſt to refer himſelf, and to conform to the Explication that ſhould be Authorized. For if the Holy Scriptures be Tranſlated in ſuch manner, as we have here propounded, and if any thing may yet be added toward a greater perfection, I cannot ſee what is more to be deſired. Nay, I do, with reverence, perſwade my ſelf, that we might depend upon the Bleſſing of God in favour of this work, at the inſtance of the Prayers of theſe Excellent Deputies, and that he would by his Holy Spirit preſide over all their Deliberations and Deciſions; and Inſpire them with Grace and Underſtanding, anſwerable to the quality of ſo glorious an undertaking.

It were likewiſe to be wiſhed, that theſe very Deputies, after the finiſhing of the Tranſlation, ſhould agree upon ſome Notes, or little Commentarys for the expounding of the Text, which ſhould be done in an eaſy, familiar and popular Manner; not ſo much to gratifie the Curioſity of the Readers, and to make them more knowing, as to render them Good Men by the knowledge of God and of Jeſus Chriſt whom he hath ſent; to the end, that as Members of this Divine Head, they ſhould make all places ſhining and radiant, where they come, by the light of their good Works; and that learning to ſupport all croſſes and afflictions, where or whenſoever they ſhould be called to it for the love of him, they may with a holy Patience, and by the conſolation of theſe Divine Writings, expect with hope to enter One Day into that Glory and Felicity Eternal, which this good Saviour hath purchaſed for us with his precious Bloud.

Now tho all Believers may, and indiſpenſably ought to apply themſelves to the reading of this Word of God, they ſhould yet addreſs themſelves to it with profound Humility, and great Circumſpection. And I cannot in this place, but blame the negligent manner, and the litle reverence that the greateſt part of Chriſtians bring with them to this duty. We may reaſonably enough condemn the Superſtition of the

*Jews,*

*Jews*, that do not ſo much as touch the Papers of the written Law but with Ceremonies, Superſtitious, and Ridiculous. But certainly our irreverence on the other ſide, and the little zeal and reſpect that we carry along with us, is not upon any terms to be excuſed. This courſe way of behaviour is undoubtedly the more blamable, by how much the new Covenant is preferable to the old one. *Moſes* had a veil upon his face, which being now taken away by the Revelation of the Goſpel, our Reverence ought to be incomparably greater; for we ſee here not onely the Face of him that was but a Prophet and a Servant in the Houſe of God, but that of the Lord of the Houſe himſelf, by which we are transform'd into his Image, from glory to glory; ſince *Jeſus Chriſt* is the accompliſhment of all thoſe Types and Shadows, and the very end of the Law.

That man knows very little of the true duty and government of a Chriſtian, that does not approve of encouraging Servants and Children, as well as Men and Women, to the reading of the Holy Scriptures, according to the godly Exhortation of S. *Chryſoſtom* in his *Homily* upon *Lazarus*, which he imploys almoſt wholly upon this ſubject. We have read alſo what S. *Cyprian* and S. *Ceſaire* have ſaid upon it; but then the Paſtors, Parents, and Maſters, ſhould preſcribe in what manner, and with what reſpect this ought to be done. It would do them more good perhaps the reading of one Chapter in the Prophet *Iſaiah*, (as the 53d. for inſtance) where the Sufferings of our Saviour, and the calling of the *Gentiles*, are ſo excellently and ſo lively deſcribed; than to puzzle their heads about the Viſions of the Prophets *Ezekiel and Zachary*, or the difficulty of the Chronology of the Kings of *Iſrael and Judah*, &c. O how much better is it, and how much a greater joy and ſatisfaction, with S. *Paul, to know onely Jeſus Chriſt and him crucified!* with that abſtract of his of Chriſtian Morals, (*Rom. cap.* 12.) than to fall into anxieties and ſcruples about the high and inexplicable Myſteries of *Election and Reprobation*, out of a raſh curioſity to underſtand thoſe points which it is impoſſible for us to comprehend, but after an obſcure and imperfect manner, ſo long as we are upon Earth; and it is onely in Heaven that God will reveal unto us theſe unſearchable Truths.

'Tis eaſie enough to judge from what is here ſet down, what thoſe points are whereupon we are to keep the greateſt reſerve. But it muſt not be inferr'd, that when I ſpeak of the Viſions of *Ezekiel and Zachary*, that I would inſinuate from thence, that all the Prophecies of the Old and New Teſtaments are ſo obſcure, as that we can underſtand nothing of them; ſince the very Events have unmask'd the greater part of thoſe of the Old Teſtament, as well in reſpect of our Saviour's coming, as in that of the calling of the *Gentiles*. And it is the very ſame event of things

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that unriddles to us the meaning and application of that which S. *Paul* ſays in divers of his Epiſtles, and S. *John* in his *Apocalypſis*, ſpeaking of that great Apoſtacy that was to arrive in the Faith, and the horrible Perſecution that the true Church was to ſuffer under the Reign of *Antichriſt*. But to pretend to ſay preciſely the Times and the Degrees of the Fall that threatens this our Adverſary, and the nature of that Repoſe which the Church is to enjoy after it; tho this be a thing promiſed, and we are not at all to doubt of it upon the main; it is yet better to wait with a pious humility, till God ſhall be pleaſed to ſhew us experimentally the truth by the accompliſhment of his Promiſes, than to take upon us raſhly to ſound and penetrate that which God hath rather been pleaſed to keep ſecret. There are divers acts in this great piece of the Hiſtory of the Church, which are not by us to be diſcovered in their extent, but as they come on by degrees to be repreſented upon this Divine Scene. Let us put bounds therefore to our curioſity, and not trouble our ſelves to know more than God hath vouchſafed to tell us.

Rom. 11. 21. 2 Theſſ. 2. 4. Apoc. cap. 13. & 17.

'Tis a great preſumption to perſuade our ſelves, that we are preſently able to give the meaning of every myſterious Text in the Bible, which ought to be read certainly with much caution and diſcretion; and according to the ſenſe of the Apoſtle, there is milk for the weak and new born Babes, and ſtronger meat from thoſe that can bear it. Wherefore it would not be amiſs (I think) for the Paſtors to give their flocks ſome good counſels thereupon, that may ſerve as a help or kind of directory to them that need. As on the one ſide, there muſt be nothing of the yoke and ſervitude in the Oeconomy of the Goſpel, ſo neither any Licence and Temerity to be ſufferd on the other.

To come now to the *holy Sacraments*, and firſt of *Baptiſm*: It is evident from the Word of God, that upon the firſt preaching of the Goſpel the Sacrament of *Baptiſm* was adminiſter'd either with a ſimple Aſperſion or Sprinkling of Water, or ſometime with Immerſion or Dipping, according to the times and places of the Baptiſm. All that has been ſince added to it, has been onely of Human Inſtitution, and I dare appeal to any man of reaſon, if all the Ceremonies almoſt which the Church of *Rome* has ſuperadded over and above the original Inſtitution of our Saviour, and the practice of the holy Apoſtles, be not wholly to be rejected, as they have given over the uſe of Milk and Honey to the Infants, which was the practice in the time of *Tertullian*. Nor do they adminiſter the Holy Euchariſt as they did in the days of S. *Auguſtine*. Methinks they ſhould make no more difficulty alſo of ſetting aſide the Oyl and Salt likewiſe, which at this day they retain yet in their Baptiſm.

Of the holy Sacraments.

Touch-

Touching the Sign of the *Croſs*, which the Church of *England* ſtill retains in this holy Ceremony; to underſtand it as they do, onely as a viſible mark that the Infant baptized is enrolled as Chriſts Souldier, and thereby obliged not to be aſhamed to confeſs the Faith of Chriſt crucified, and to fight under his Banner againſt the Devil, the World, and the Fleſh; if men would keep themſelves ſtrictly there, without attributing any virtue to the external ſign, but onely to the Death and Paſſion of our Saviour; provided (I ſay) that men would keep themſelves within theſe bounds, let them either uſe it in the Church or in Civil caſes, (as in Military Enſigns, or upon Coins) ſo that it be onely imploy'd to denote an open profeſſion of Chriſtianity; I ſee no ground at all of exception to this Ceremony, either in the Church of *England*, or whereſoever elſe it is retained. Of the ſign of the Croſs.

And the ancient Doctors of the Church are of the ſame opinion too. The *Pagans* objected the *Croſs of Chriſt* to the *Chriſtians* as a reproach; but to ſhew on the other ſide how much it was the contrary, and how honourable they accounted it, and that they were indebted to that precious Death that was expos'd upon it, for all the happineſs and glory that they could any ways pretend to, they carried the ſign of it in their Foreheads as a tacit Confeſſion of their Faith, and a publick Teſtimony to the World of the infinite eſteem they had for the bleſſed Sufferings of our Saviour.

And upon this account it is that S. *Cyril* Biſhop of *Jeruſalem* (*Catech.* 13.) ſays thus; *Let us not be aſhamed to confeſs Chriſt crucified; but let us reſolutely print the ſign of the Croſs with our fingers upon our Foreheads.* And S. *Auguſtine* moſt elegantly, (*de Verb. Apoſt. Serm.* 8.) *Theſe wiſe men of the world* (ſaith he) *inſult over us becauſe of the Croſs: What* (ſay they) *how can you find in your hearts to adore a crucified God? But* (ſays he) *let him that is humble embrace the Sycamore with* Zachæus, *let him mount the Croſs; and that's not enough neither, but that he may not be aſhamed of it, let him wear the figure of the Croſs of Chriſt upon his Forehead, (which is the ſeat of ſhame) let him place that whereof he ought not to be aſhamed, upon that part where ſhame firſt diſcovers it ſelf.* The uſe of the Croſs juſtified.

This cuſtom was obſerv'd in the time of *Tertullian*. S. *Baſil* (*lib. de Spir. Sanct. cap.* 27.) tells us, that it paſt for an *Apoſtolical Tradition*. Believers made uſe of it in all their Benedictions. But all this was (as we have noted already) onely to ſhew the *Jews and Pagans*, that tho the preaching of the Croſs was to the former an occaſion of *ſcandal*, and paſs'd with the later as a mere *folly*; all this ſhame yet, and this ignominy, of the Sufferings of *Jeſus Chriſt*, were not onely our moſt conſiderable Trophies, but the very ſource of all the Graces that we poſſeſs.

And

And these were the reasons of such an use of the Cross in those days, with a respect to the *Gentiles*. But the state of Affairs being now changed, and Christianity grown up to more maturity, we must have a care not to fall into Superstition, and to lay too much stress upon the Shadow, for fear of losing the Truth it self and the Substance.

Of the Lords Supper.

As to the Sacrament of the Holy Supper of our Lord, whether in regard of those that administer, or of those that receive this Sacred Pledge of the Love of our Redeemer, it is a work upon which we cannot bestow too much of Attention, Humility, and Respect. As to the Preparatory part we are all agreed; but there are many people (I know) that will not bear the annexing of any exteriour Circumstances for the Honour of so holy an action, without presently crying out against it as a step toward *Idolatry*. But if our Lord *Jesus*, in the very time of his Humiliation, made choice of a *Room furnish'd and adorn'd*, (*Mark* 14.15. *Luke* 22.12) as the Evangelists have particularly remark'd, for the Celebration of this Heavenly Feast; how much more then should Believers, for whose advantage it was instituted, give visibly to understand, and by external Evidences, the inward gratitude of our Hearts, for such a wonderful Profusion as is this of our merciful Saviour? Who as an effect of his incomparable Love gives us daily at this Holy Table his Sacred Body and his Precious Bloud, to nourish our Souls in the hope of Eternal Life.

But it is not either my design or my business to treat in this place of the interiour and essential Dispositions, which God principally requires from all those that would partake of this Holy Sacrament. Wherefore it shall suffice to caution both the Givers and the Receivers of it, against the too too common neglect in the one case, and the too little reverence in the other; insomuch that a man might ask both their Consciences with S. *Paul*, *If this be to eat the Supper of the Lord?* 1 *Cor.* 11.20.

Now such is the dread that many of our more rigid Reformers have of relapsing into Superstition and Error, that they perform this holy action after so naked and negligent a manner in outward circumstances, that it has drawn upon that holy Ordinance among many weak Brethren some sort of contempt. And what Christian soever, having a Soul truly affected as it ought to be, shall come to make a serious and passionate reflection thereupon, he will undoubtedly conclude it of great necessity, for the preventing of that cold and lifeless practice, that the Communion should be received *Kneeling*, as in the Church of *England*, and so in *Germany* among those of the *Ausburg* Confession; and that this posture would be more reasonable and congruous to the excellence of this great

Kneeling at the Lords Supper approved and recommended.

My-

Myſtery, than either *Standing* as in *France*, or *Sitting* as it is in *Holland* and elſewhere. *There is certainly* (as *Beza* himſelf knows, *Epiſt.* 12.) *in this Genuflexion an appearance of godly reverence.* And our Reformers have ſtill been of this opinion, that is to ſay, when they wrote Dogmatically, and not for Contention; not onely as to the particular of this manner of Communicating, but likewiſe in the caſe of all Ceremonies appointed for the decency of Divine Service. For ſee what *Calvin* ſays, (*Inſtit. lib.* 4. *cap.* 10. *ſect.* 28, 29.) *From the time that it is known that there is a preſcript rule for Decency, the Superſtition of it is already taken away, &c. The intent of Decency is this, that upon the Inſtituting of Ceremonies for the giving of Reverence and Majeſty to the Sacraments, the People may be mov'd by it, as an aid toward the honouring of God.* And then he adds afterward in a more particular way of Explication; *We look upon that to be a* Decency *which is ſo regulated, as to give us a Reverence for the holy Myſteries of God, and that the People may be excited by it to a true Chriſtian Devotion, or that it may be a grave ornament to the Act to which it is ſubſervient. And in all this there muſt be regard had to Edification; that is to ſay, that Believers may be admoniſhed by this means, with what Modeſty, Fear, and Reverence they ought to diſpoſe themſelves toward the Service of God.*

And *Bucer* is not leſs expreſs, (*Epiſtle to Hooper*) *It is not* (ſays he) *in any of the Creatures of God, in any Veſtment, Colour, or Figure, to make a Ceremony or a Service* Antichriſtian, *but onely in the underſtanding and profeſſion of thoſe that abuſe it.*

And therefore ſays *Peter Martyr* with great freedom and ingenuity; *That he can never be perſuaded that the perverſneſs of the Pope is ſuch, that whatſoever he touches muſt be ſo ſullied, that true Believers muſt never uſe it after.*

This methinks ſhould ſuffice as to the matter of *requiſite Ceremonies* in the Adminiſtration of the *Lords Supper*; and I ſhall not need to run into particulars, in regard that the ancient Liturgies, as the *Gallican*, and above all that of the Church of *England*, will be good Aids toward the forming and fixing of what may be convenient and anſwerable to the Excellence of ſo high and profound a Myſtery. The main point is, the Governing of the whole matter according to the Sovereign perfect rule of the Word of God, the uſage of the Primitive Church, and the Canons of the ancient Councils; which being done, there would be no longer (I believe) any cauſe of complaint, nor any thing more to deſire.

The Diſcipline of the Church of *England* recommended as a patern t

Touching the *Canonical Hours*, which the ancient Church has eſtabliſhed for Prayers, and the reſt of Divine Service, I ſhall have no exception to them, when the matter ſhall be once purg'd from the Superſtitions thereunto annexed, to the prejudice of the Truths of the Goſpel. And I perſuade my ſelf that it would be a practice of great edification and comfort, to have Believers at all Hours of the day and night calling upon God, and ſinging of Divine Praiſes. And when the ſound of the Bell ſhall notifie the time of theſe holy Exerciſes, it cannot but affect a pious Soul with a godly joy, and ſerve as an incitement to him to joyn in the Duty. Nay, it will ſometime happen, that ſuch as are the moſt abandon'd to ſin, upon the hearing of this Call, and eſpecially in the darkneſs of the night, may be ſtruck with thoughts of terror, and by this means be diverted from committing ſome wickedneſs, either of violence or uncleanneſs. The crowing of the Cock minded S. *Peter* of his fall; and our Saviour taking notice of his penitent affliction, delivered him from that dreadful Precipice into which he was falling. And I make no doubt, but that all thoſe to whom God ſhall give the grace of hearkning to theſe wholſom Invitations, will be favourably look'd upon by the eye of our merciful Saviour, who promiſes to refuſe none that offer themſelves unto him.

Of Canonical Hours.

We are a Compoſition of Body and Soul; if we had onely the later, we ſhould act like Spirits, without the help and ſuccour of the former; but the Soul ſo long as it is incloſed in this priſon of Fleſh does not either conceive things, or work, but by the aid of the Senſes and Corporal Organs; and even there alſo it is onely under the *Idea* of ſenſible and material *Species*, that ſhe repreſents the Greatneſs and the Dignity of things Celeſtial and Divine. Why ſhould any man think it ſtrange then, if to aſſiſt our weakneſs, and to accommodate in ſome ſort to the preſent condition of our wretched Nature, people make uſe of theſe means which, tying us moſt ſtrictly to the holy Duties which God requires of us, ſerve us in ſome ſort as ſo many *places* to an artificial memory, where fixing our ſeveral Imaginations, we have them always before us agreeably enough, and retain the poſſeſſion of them with much more method and eaſe?

I cannot conclude this Chapter better, than with the wholſom and judicious Advice of the Learned *Calvin*; *As to external Diſcipline and Ceremonies* (ſays he) *it hath not pleaſed God to give particular orders, and word for word how we are to govern our ſelves, in regard of the diverſity of Times, and that the ſame Form would not be proper and profitable in all Ages. So that we conclude* (ſays he) *that we are at liberty to change, and to inſtitute new, and to aboliſh the old, as is moſt expedient for the utility of the Church, &c.*

Where-

Whereupon, for the explaining of himſelf in what manner he would be underſtood, he ſubjoyns as follows; *For the well governing of our ſelves in theſe things we are to follow Cuſtom, and the Laws of the Country wherein we live; and all this with a certain Rule of Modeſty, that ſhews us what we are to follow, and what to ſhun.*

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# APOLOGY
## FOR
# The Proteſtants.

## *Part* IV.

### CHAP. I.

*Of the new Term of the* Maſs. *Of* Conſubſtantiation *and* Tranſubſtantiation. *Of retrenching the* Cup. *Of the* Sacrificing Prieſts *of the Body of our* Lord, *and of their* Unbloudy Sacrifice *for the ſins of the* Living and Dead. *That all theſe Doctrines make void the* true Inſtitution *of this* Holy Sacrament. *An* Expedient *for the reducing of all this to the Rule of* Gods Word, *and the* holy practice *of the* Primitive Church.

THere is enough ſaid of *Government and Diſcipline*, and ſo likewiſe of *Ceremonies* that may be eſtabliſhed in the *Church*; ſo that without enlarging any further upon this ſubject, I ſhall remit my ſelf in the reſt to the prudence and conduct of thoſe, whoſe lot it may be, upon a fair choice, and by the permiſſion of God, to be imploy'd upon the great work of an *entire and perfect Reformation*. In the

the *Interim*, being engaged to ſay ſomething likewiſe to the matter of *Doctrine*: I'le be as ſhort as poſſible; for I find it done to my hand already, with ſo much accuracy and clearneſs, by ſeveral of our modern and learned Divines, that for *Me* to add any thing upon that Subject were as if a man ſhould hold a Candle to the Sun, to mend his Light; or think with one ſmall drop of Water, to ſwell the Ocean.

This Term of the *Maſs* was barbarous, and wholly unknown to the *Church*, till the *Fifth* or *Sixth Century*; and I find it only in two or three Paſſages, and Authors of Thoſe days; but in quite another Sence than that which the Church of *Rome* hath beſtow'd upon it ſince. It ſignifyed formerly (by a Corruption of the *Latin* Word *Miſſa* for *Miſſio*, as *Remiſſa* for *Remiſſio*, only the Diſmiſſion of the *Catechumeni*, &c. before the *Communion*) and that which they gave afterwards to *Relievers*; nay, it was underſtood alſo of the whole *Divine Service* of the *Church* in general: And, in *Fine*, as *Words* that are only matter of *Inſtitution*, may be made to ſignify what we pleaſe; This word, by a ſtrange abuſe, and manifeſt Ignorance, has been phantaſtically apply'd to the *Body* and *Bloud* of our *Lord*, the Terms of *Breaking* of *Bread*, The *Supper of the Lord*, and the *Euchariſt*, having been found not ſo fit for *Their* Turn, that had a mind to ſet up new Opinions under new Words, in oppoſition to the *Holy Scriptures*. Of the Maſs.

But I would to God there were no other Controverſies yet betwixt *Us* and the Church of *Rome*, than about the Name of the *Maſs*; If they had intended to ſtick to the *thing* it ſelf, it is impoſſible but they would preſently have ſtumbled at the *Impropriety* of the *Term*; and rather have contented themſelves with St. *Pauls Supper of the Lord*, the *Euchariſt*, or (with the *Primitive Church*) to have rather call'd it the *Holy Communion* than to expreſs ſo ſolemn a Ceremony by a barbarous Word, that has no affinity or ſignification in the World to adapt it to This Sacred and Heavenly *Banquet*; nor was ever ſo much as heard of, by the *Primitive Chriſtians*. Beſide that where the *Word* of *God* is perſpicuous and clear, it is not for *Us* to vary the Word, but to keep cloſe to that which we find made uſe of by the *Holy Ghoſt*. And I do aſſure my ſelf, that there is not any *True Chriſtian* (let him but never ſo little conſult his Reaſon) who will not readily ſhake hands with *Us*, and acquieſce in ſo fair and juſt a *Propoſition*.

The Opinion of *Conſubſtantiation* is very Groſs; but yet nothing near ſo dangerous to the Souls of men, as *That* of *Tranſubſtantiation*; which may be ſaid to have been introduced with the other. The thing was Firſt, propoſed by ſome parti- Of Conſubſtantiation.

particular persons, in the *Seventh* or *Eighth* Century; And tho it was done in another way, and but darkly intimated in Those days, it was not yet without making some Impressions upon the Minds of the *Weak*: *Others* for want of Looking so far before them, as into the *Consequences* of things were the more easily wrought upon to suffer the *Progress* of it; upon a prospect of some good effect that it might have, in keeping people from *Negligence* and *Prophaneness*, by affecting them with a greater respect and Veneration for the *Mystery* of the *Eucharist*. And that which perchance might the more incline them toward this *Belief*; was, that several of the *Fathers* of *Three* or *Four Centuries* before, speaking upon *This* Subject, had delivered, in their *Writings*, that there was a certain *Unspeakable Infusion* of the *Divine Essence* in This *Sacrament*; and, in truth, it was in such a manner express'd too, as if there had been some kind of *Union*, or *Adumbration* of the *Divinity*, with the *Sacramental Signs*. But so long as they do not, here, Conjoyn the *Human Nature* of out Saviour; but only the *virtue* of his *Divine Spirit*; and all along consider the *Signs*, employ'd in this *Sacred Mystery*, as *Corporal Substances*; neither the *Consubstantiators*; nor the *Transubstantiating Party*, will be one jot the better for't. Nay, on the contrary, since so it is, that the same Fathers, as if they had laid their Heads together upon the point, compare *This Union* and *Efficacy* to *That* of the *Water* in the Sacrament of *Baptism*; the *Argument* lyes strong and invincible on the *Other side*, in favour of the *Truth* that we profess. And if the very *Terms* they make use of were well examin'd, to see what affinity, or Connexion they have with that which goes before, and that which follows, (which does most perspicuously expound the *Meaning* of These *Fathers*) it would appear, that they had no other aim, in all they have said, then with St. *Paul* to discern the *Body* and *Blood* of our *Lord* from the *Bread* and *Wine*, which are only the *Figure* of it; and to mark out unto us, after a strong and expressive manner, the *Union Moral* and *Sacramental*, that is betwixt the *Signs* & the *thing signified*; wherein alone consists the *Consubstantiation*.

Of Transubstantiation.

As to the Doctrine of *Transubstantiation*; it is so *Novel*, that till it was Determin'd by the *Council* of *Trent*, the most eminent *Doctors* of the Church of *Rome* spake very doubtfully of it. This was not an Opinion *brought in* and *Established*, both at a heat; *John Damascene*, that liv'd about the middle of the *Eigth Century*; *Paschase* (the *Abbot* of *Corbie*) at the beginning of the *Ninth*, and *Theophylact*, *Lanfranc*, *Alger*, and *Guitmond*, (that wrote in the beginning, and so to the middle of the *Eleventh*,) These were the First Fomenters and Patrons of This Opinion.

*Damascene*

*Damaſcene (de Orthod. Fid.)* does not only ſay, *That the* Divinity *was united with the* Bread, *as the* Fire *with the* Live Coal *in the* Viſion *of the* Prophet Iſaiah, *(Chap.6.ver.6.)* but alſo that the *Bread* and *Wine* were changed into the *Body* and *Bloud* of *Jeſus Chriſt*. And yet nevertheleſs, if a man ſtrictly examine his manner of *Explaining* himſelf, it muſt be confeſs'd, that what he ſays does rather *deſtroy* this *Tranſubſtantiation*, then *favour* it; And it is evident, that he neither *taught* nor *believ'd* it; But he was, indeed, the introducer of a kind of *Conſubſtantiation*, and follow'd by the *Greeks*. Here's his *Expreſſion* in the ſame Place.

*As in* Baptiſm (ſays he) *our Saviour hath joyned the Grace of his Holy Spirit to the Oyle and Water, and made it a waſhing of Regeneration to us, ſo in regard that we are uſed to eat Bread, and to drink Wine, and Water he hath joyned his Divinity to theſe things, and made them his Body and Blood; to the end that, by things Familiar in Nature, he might raiſe our Thoughts to things above Nature.* From theſe words it may be gather'd, that the *Bread* and *Wine* are received, and not only the *Accidents*, as our Adverſaries would have it; and that God, to accommodate himſelf to the Infirmities of his Children, hath joyn'd his *Divinity* to theſe *Species*, in ſuch manner, as to the *Oyle* and *Water* he hath joyned the *Grace* of his *Spirit*: That they are neither *aboliſhed*, nor turned into the *Subſtance* of *Jeſus Chriſt*; but that, as by the inexplicable Conjunction and Union of the *Holy Spirit*, the *Water* is become a *Waſhing of Regeneration*; So by a conjunction of the *Divinity* of the ſame *Spirit*, the *Bread* and the *Wine*, are become the *Body* and *Blood* of our *Saviour*. By *Conjunction (I* ſay *)* and not by *Converſion*; a Conjunction of the *Divinity*, not of the *Humanity*; by a *Sacramental Union* (which is the Work of the *Spirit*) and not by a *Real mutation*, and change of the *Bread*; (which is only a groſs, and altogether Carnal Imagination *)* And ſo in telling us, that by the help of *Natural* things, our Thoughts are carry'd up to the things above *Nature*, what can his meaning be, but that this *Corporal Nouriſhment* ſhould elevate our *Souls* to the Contemplation of that *Spiritual Food* which God gives us in the *Sacrament?* And not that thoſe things which are according to Nature, ſhould put it in our heads to phancy things that overturn all the Rules, and the very Order of Nature? As *Accidents* without *Subſtance*; a *Body* without *Quantity*; *Quantity* without *Dimenſion*, &c. And all this, not according to the Inſtitution of the Sacrament, to ſtrengthen our weak Faith, and by material things to lead and conduct us to Spiritual things above; but rather to be an occaſion of Scandal; and a ſtumbling block, in ſhaking the very Articles of our Faith: For this Perſwaſion ruins the two Natures of our Saviour, (Divine and Humane) dive-

diveſting his Body of all Corporal Proprieties; as we have already ſet forth in the firſt part of This Apology.

*Paſchaſe* (the Abbot of *Corby*) that liv'd about the middle of the *Ninth Century*) may be accounted with very juſt Right the Head of theſe Innovators; and the more pains he took to clear his Doctrine, the more myſterious he made it: His Wording of it being ſo ambiguous, that it was Darkneſs upon Darkneſs; and this obſcurity did very unfortunately miſlead all his Followers. Now to ſhew that this was but the firſt draught of the Falſe Doctrine of *Subſtantial Converſion*; This Innovator had not as yet fitted his words to his Thoughts: For though he ſays (in his Treatiſe *de Corp. & Sang Dom. cap.* 1. 2. & 3.) that *albeit the* Figure *of the* Bread *and* Wine *be ſtill in the* Sacrament, *we are not to believe it, after the* Conſecration, *to be any other than the* Fleſh *and* Blood *of* Chriſt. Yet when he comes afterward to expound himſelf, he is quite of another Judgment (I perceive) than That of the Church of *Rome*, at this day: For he tells us afterward in the ſame Book; that *Theſe are* Spiritual Sacraments, *which we are to receive with the Palate of our* Sou's, *and reliſh them by* Faith; *and that it is by the Operation of the* Holy Spirit *that we are enlighten'd, and our Affections moved to embrace thoſe Truths, that are contained in the Holy Scriptures; and that we are regenerated by the Water of Baptiſm. So* (ſays he) *are we, by the ſame Virtue, daily nouriſhed with the Body of Chriſt, and waſhed with his Blood; inſomuch that the Subſtance of the Bread and Wine, by the Inviſible Power of His Operation, in the Sanctification of the Sacrament, is become his Fleſh and Blood, which* (ſays he) *becauſe they are Spiritual, are fully and entirely received by Faith, and by the Comprehenſion of the Underſtanding, and taſted by the Spiritual Guſt of the Spirit.*

Now ſhall any Man gather from this now, That the *Subſtance* of the Bread and the Wine is any otherwiſe than *figuratively* and *Sacramentally* the Body and Bloud of our Saviour; when they do but only repreſent and ſerve us as the means, by which we partake really (but by Faith) of the things whereof thoſe are but the Signs and Sacraments? And from hence it is that they bear the Name. So the *Circumciſion* is called the *Covenant*, (*Gen.* 17. 20.) the Eating of the *Lamb*, the *Paſſover*, (*Exod.* 12. 21.) and thus the *Rock* (1 *Cor.* 10. 4.) from whence came out the Waters that the *Iſraelites* drank in the *Deſert*, is called *Chriſt*. So the *Dove* that deſcended upon our Saviour, when he was Baptiz'd, and the *Tongues of Fire* that ſate upon the Apoſtles, were called the *Holy Ghoſt*; and by figure and repreſentation ſo they were. Juſt ſo is the *Sacrament of the Euchariſt*, called the *Body* of Chriſt: foraſmuch as it ſignifies it, and is to us the expreſs figure of it. This, from all Antiquity, has been the Interpretation

terpretation of this Doctrine, as the Learned of our Communion have shewed in their Writings, to the Glory of God, and the Eternal Confusion of Errour; to which Books I shall refer those that desire to be further instructed: contenting my self with this certain assurance, that from the Middle of the Eighth, to the beginning of the Tenth Century, (and some there were that came after too) Authors were at Variance about the *Naked Figure*, for want of understanding the matter in question. But if they had well considered the Figure, as we understand it; and that it not only signifys, but also *exhibits* the Life and Nourishment which we have in *Jesus Christ*; this Controversy would soon have been at an end. 'Tis a strange thing, and yet too frequent, the turning of a point of *Theology* into a *Pedantism*; a Dispute of *Grammar*; and to stand Cavilling about *Words* and *Terms*: That is to say, when we should be looking after fruit, and searching into the Marrow of things, we are trifling away our time upon the *Leaves* and *Bark*.

The Disputes that have been set on foot, about the Middle of the Ninth Century concerning the *Sacrament*, were grown so hot, by the beginning of the Tenth, that the *Schools* and the *Monasteries* were in a manner split into two Parties, upon the Point: but what with the *New* and *Hyperbolique* Terms of some, the strange Questions that were agitated by others, about the changing of the Signs, and the ignorance of the Age as to all manner of good Litterature; the Superstition that encreased daily, and all this assisted by a blind Zeal, there was way made by little and little, for the introducing of a New Opinion about the *Sacrament*, which wrought the Error insensibly up to a height.

*Odo* (the Arch-Bishop of *Canterbury*) was one of the Defenders also of this New Opinion, which, in those times of *Barbarism* and *Darkness*, got ground apace; and they began then to betake themselves to *Force*, and to reply upon *Arguments* with *Blows*; to forge *Miracles* and *Apparitions* to work upon the Simple. But all this was so *palpable* and *ridiculous*, that the bare mention of it is enough to prove it impertinent and false.

*Theophylact*, that wrote in the beginning of the Eleventh Century is cited by our Adversarys as an Authour for their turn; but tho this Author has expressed himself in Terms which they would willingly turn to their own advantage: yet upon comparing him with himself (as I am about to do) and leaving him to be his own Expositor, his Authority will make very little for their purpose.

Speaking of the Sacred Mysterys of the *Eucharist*, in his Exposition of the *Fourteenth* of St. *Mark*: *The Lord* (says he) *descending to our infirmity, conserves the* Species *of Bread and Wine, but changes it into the* Virtue *of*

*his Fleſh and Blood.* And to ſhew how he underſtands the matter, ſee his Explication upon the 6th of St. *John*. *In the reception of theſe Divine Myſteries,* (ſaith he) *we muſt retain an undoubting Faith, and not ask* How? *For the* Animal Man, *that is to ſay, he that conſults only his* Human Thoughts *is not of capacity to comprehend things that are* Supernatural *and* Spiritual; *neither doth he underſtand the ſpiritual eating of the Lords Body; whereof they who do not participate, muſt not expect to participate neither, of Eternal Life. The Carnal Man cann t receive Heavenly Food; the Bread that is deſcended from Heaven, and this Fleſh, that is Eaten.*

Let any Man ſay now; Is this the Language of the *Tranſubſtantiators* of theſe days? Here's a Change wrought upon the Bread and Wine, but no turning of it into the Fleſh and Bloud of our Saviour, as *Rome* has deſigned it. *It* has the Virtue and Efficacy of that precious Body and Bloud; not by an abolition, but, on the contrary, an affirmation that it continues there; and there is no need of a Prodigy to arrive at the participation of the Body and Bloud of our Lord; becauſe it is by Faith that our bodys are nouriſhed with that Spiritual Food (*Epheſians* 3. 1.)

But to ſhew now how much the advancers of this Error confound themſelves, and how many abſurditys they incur; here's the deciſion of Pope *Nicholas* the *Second* at the Council held at *Rome* 1059 at the Palace of *Lateran*. *That the Bread and Wine that are ſet on the Altar, are not only the Sacrament, after the Conſecration, but the very Body and the very Bloud of our Lord; and that he is there ſenſibly handled, and broken by the fingers of the Prieſts; and ground betwixt the Teeth of the Faithful* &c, And he pronounces them to be worthy of an Eternal *Anathema*; *themſelves*, their *Doctrine* and their *Diſciples*, *That ſhall be of another Opinion.* But this Fulmination notwithſtanding, and without any regard to it, this Expreſſion was found ſo rude and abſurd, that the Gloſs upon the Canon makes bold to paſs this Reflection upon it: The Council of *Lateran*, where the Pope ſat Preſident in Perſon, ordering this Recantation * *If thou doſt not underſtand* Berenger *aright; thou wilt fall into a greater Hereſy than he; and therefore refer all to the* Species. *He has ſpoken Hyperbolically, and exceeded the truth.*

* De Conſ. Diſt. 2. Can. Ego Berengar. 42.

*Landfranc*, *Alger* and *Guytmond* (*Berenger*'s co-temporaries) wrote againſt him; but what they ſay upon this Subject is after ſo perplex'd a manner, that there is no collecting from their Writings whether they were *Conſubſtantiators* or *Ubiquitaries*. They give the *ſpecies* the name of *Signs* and *Symbols*, even after the Conſecration. And *Landfranc* ſays often, with the Fathers,

Lanfran. de Corp. & Sang. Dom. l. 2. p. 5.

Fathers, *the Sacrament of the Altar is the figure of the Body and Bloud of Chriſt.* The rank abſurdity of *Tranſubſtantiation* was not as yet come into the World; nor ſo much as the name of it invented, till a Hundred and Sixty Years after, by *Innocent* the *Third*, at the Council of *Lateran*, 1215.

We ſee alſo by what Cardinal *Beno* tells us in his Life of *Gregory* the *Seventh*, and likewiſe *Matthew Paris*: That this *Gregory* the *Seventh*, who entered upon the Pontificate in 1073. was ſo exceedingly doubtful of this Opinion, that he ordered two Cardinals and an Arch-Prieſt to faſt three Nights ſucceſſively, ſinging the *Pſalter* and the *Maſs*, to implore a Revelation from Heaven, by ſome Sign to ſhew who was in the Right, the Church of *Rome* or *Berenger*. And he did not ſtop there neither, but made the reſt of the Cardinals take their turns too, and do the like; and *yet when all was done* (ſays *Beno*) *there came no Revelation at laſt.* Nay, the Pope himſelf, (upon the credit of the ſame Author, who was his cotemporary) placing himſelf in St. *Peter's Chair*, put the Sacrament to *Interrogatorys* againſt *Henry* the Emperor, (his enemy) and then threw it into the Fire, in the preſence of divers Cardinals, his Aſſiſtants. From whence a man may very reaſonably infer, that the Pope did not take this Sacrament for the Body of *Jeſus Chriſt.*

But what could a man expect better, in an Age of ſo general a corruption? The Popes were at that time upon a Tugg with the Emperor, and ready to bid any Opinion welcome that might ſerve to elevate their power. They never troubled their Heads to examine matters by the Word of God in thoſe days. The Bible was ſo abſolutely laid aſide, as if there had been no ſuch thing in Nature; for they were now upon the Deſign of ſetting up their own Authority inſtead on't, and of erecting themſelves into Sovereigns and Judges. Ignorance, Sacrilege and Brutality had taken poſſeſſion of the *Papal* Seat, as we have it from their own Hiſtorians. There was nothing but Corruption and Uncleanneſs, as we have made already appear, *Part* 3. *Cap.* 2. of this *Apology*; So that it was no wonder, if the Doctrine of *Tranſubſtantiation* ſo eaſily inſinuated and rooted it ſelf in that illiterate Seaſon, under the Cover and Protection of ſo palpable a Darkneſs: And no wonder likewiſe, if the greater part of the Abuſes in the Church of *Rome*, got themſelves to be ſo powerfully eſtabliſhed by the improvement of this opportunity.

Now as this point about the Sacrament is the chief Cauſe of our Separation from the Church of *Rome*, I reckon my ſelf obliged, after the expoſure of the Riſe and Progreſs of this Error, to ſay ſomewhat of thoſe that have oppoſed and made Head againſt it; to ſhew the World, that Pro-

vidence ſtill raiſed us up Protectors and Defenders, for the ſupport, and in favour of the truth of our Profeſſion.

About the Middle of the Seventh Century, there were ſome particular Perſons, that out of I know not what affectation of Singularity, fell to talking of the *Euchariſt* after an unuſual Mode, and ſet up new Quoyn'd words and expreſſions, to avoid the ordinary and ancient way of ſpeaking. *Anaſtaſius* was the firſt that changed the Terms of the Fathers; and this new kind of Language brought the People by little and little to entertain a new Opinion too of the Sacrament. They fancied it at firſt to be a kind of *Implicite Tranſubſtantiation*; after that a Local Preſence, and from thence it came, in the concluſion, to a *Tranſubſtantiation*. And there was no great difficulty in paſſing from one of theſe perſwaſiotons the other, conſidering how much the Pious Frauds of the Paſtors, and the common ignorance both of Prieſt and People (which was prodigious, as is aforeſaid) contributed to the promoting of this Error. So dangerous a thing is it to tolerate Abuſes, what imaginary good ſoever a Man may promiſe to himſelf thereby. For of all Evils, Ignorance is the moſt dangerous and pernicious, being without diſpute the Original and Source of Error, and therefore not in any wiſe to be endured.

In the Year 840 *Raban* (Arch-Biſhop of *Mentz*) who for Learning and Abilities was accounted the greateſt Man of his Time, (as *Baronius*, *Anno* 840.) This great Man, to ſtop the Mouths of theſe Innovators, has ſpoken ſo clearly of this *Sacrament* of the *Holy Euchariſt*, and with ſuch exact conformity to the Word of God, and all Chriſtian Antiquity, that it is ſufficient to convince any man of Senſe and Reaſon. Obſerve what he tells us, and the manner of his delivering himſelf upon this Subject; (The Sacrament of the *Euchariſt*.) *Becauſe it was neceſſary*, ſays he, *that Chriſt ſhould aſcend into Heaven, he hath left in the Bread and Wine, the Figures and Characters of his Fleſh and Bloud, which we receive by Faith.* (de Sacrament. Euch. Lib. 42. &c.) *What is the Sacrament elſe, and the virtue of the Sacrament? The Sacrament* (ſays he) *is taken by the* Mouth; *but the Virtue of the Sacrament by the* inward Man. *The Sacrament turns to the Nouriſhment of the Body, but the Virtue of the Sacrament is Eternal Life to us. Now as the Sacrament incorporates it ſelf to us, when we Eat and Drink it; ſo are we turned into the body of Chriſt, when we live in purity and obedience*, &c. And ſpeaking elſewhere of the Sacrament, (*de Inſtitut. Cler. Lib.* 3. *Cap.* 12. 13. *Lib.* 1. *C.* 31. *and Lib.* 2. *and* 14.) he ſays again, *When we are commanded to eat the Fleſh, and drink the Bloud of the Lord, it is a figurative Speech, and a ſpiritual Myſtery.*

In the Year 849, *Bertram*, (a Prieſt of great Reputation) and he was alſo a Monk in the Abby of *Corby*) being conſulted by the Emperour *Charles*

*Charles the Bald*, upon the Queſtion of the Sacrament, there being ſeveral Opinions and Controverſies ſtarted at that time about it, every one ſtanding up for his own way, *Bertram* Writes to the Emperor about it, and the Book is preſerved to this day, as a precious Witneſs of the Truth, for the Conviction of its Adverſarys. He replys there upon two Queſtions; *Firſt*, Whether or no the Bread and Wine that is received by the Mouth of Believers, be the Body and Bloud of Chriſt in *Truth*, or in *Myſtery*? *Secondly*, Whether or no is it the ſame Body that was born of the Virgin, *&c.* and is now ſitting at the Right Hand of God. His Reſolution hereupon is deduced both from the Holy Scriptures, and the Teſtimony of Antiquity, with ſo much clearneſs and force of Reaſon, that the Abbot *Trithemius*, who wrote about the end of the Fifteenth Century, does (in his *de Script. Eccleſiæ*) call this Work, an Excellent Piece, and highly worthy of recommendation. The ſubſtance of it is to this effect; (out of *Bertramus de Corp. & Sang. Dom.*) *That the Fathers under the Law, in their Sacraments, did eat the Fleſh, and drink the Bloud of Chriſt, as well as we*; *and that this Manducation in the Lords Supper, is after the ſame manner with Regeneration in Baptiſm, by a vital Virtue that accompanies the Element*: *That the* Viſible Elements *are* Sacraments, Signs, Myſteries, Repreſentations, Similitudes of it; *and aſſume the Name of the things that they ſignifie*: *That they are taken by the hand*; *but that the things inviſible (that is to ſay, the Fleſh and Bloud of Chriſt) are received into the Soul, and taken by Faith*: *That the ſanctified Elements continue in their ſubſtance, and yet nevertheleſs exhibit to us, by the Inſtitution of our Saviour that which he hath promiſed in his Word*: *The fruit whereof is to be United to Chriſt and to his Sufferings, whereof the Image and Memory is Celebrated in this Divine Myſtery.*

You have here the Belief of the Chriſtians in the Ninth Century; now though *Amalarius*, (Arch-Biſhop of *Treves*) *Hayno* (Biſhop of *Alberſtadt*) *Prudence*, (Biſhop of *Troyes*) *Heribald*, Biſhop of *Auxerre*, *Strabo* Abbot of *St. Gal*, *Loup* Abbot of *Ferrieres*; *Erigen*; *Florus*, (Monk of *Clavigny*) *Chriſtian Drutmar*; *Frudegard*, *Remigius*; which are the Eminent Men we have any notice of in the Ninth, and part of the Tenth Century; Now though all theſe Men (I ſay) had the ſame thoughts with *Bertram*, as we ſee by their Writings, and by what the Learned of our Communion have proved upon full Evidence; yet neither he, nor any of the reſt, were ever pronounced Heretiques for this Doctrine and Opinion.

Now as to the Remainder of the Tenth Century; what was it but the very Drain and Sink of all that went before? An Age of Barbariſm and Blindneſs; An Age of which Cardinal *Baronius* ſays that *Chriſt*

was

*was then asleep in the Boat, and no body to wake him.* And yet in this very Age God did not leave us without Illustrious Witnesses of the Truth Toward the end of the Tenth Century *Wolstan* (Arch-bishop of *York*) caused *Elfric* (who is reported to have been afterwards Archbishop of *Canterbury*) to turn out of *Latin* into the *Vulgar Tongue*, a *Paschal Homily* (the Original is yet to be seen in the *Oxford Library*) which Homily is for the greater part, taken out of This Book of *Bertram*. Nay, it was order'd (even in *Elfric*'s days) by a Synod of the Church of *England*, to be read to the People every *Easter-day* before the Communion. Among several Passages in favour of the Truth here in question, we shall give you one that is very considerable; *There's a great difference* (says he) *betwixt the Body of Christ that suffer'd, and the Body that is receiv'd by true Believers. The Body of* Jesus Christ *that truly suffer'd, was born of the flesh of* Mary: *with blood, Nerves and Humane Members, and a living and reasonable Soul; but as to his Spiritual Body by which Believers are spiritually nourished, it has neither Blood, Bones, Members nor Soul: And therefore in the Eucharist it is to be understood in a Spiritual Sence, not in a Corporal.*

*Lib. Cathol. Serm. ad Bed. Hist. l. 5. c. 22. Abraham Volosci*

This Error in 1050 had taken deep Root, having with much more ease introduc'd it self, in regard that the adoration of the Host, the manner of carrying it about the streets with the Tinkling of a Bell, the Festival of the Sacrament, and all the false Worship that follow'd upon Transubstantiation, was not as yet establish'd: So that it was no hard matter to inveigle the Multitude into the embracing of a perswasion which they did not at all understand, but in a broken & confus'd manner. And being thus plunged in a brutal Ignorance, they render'd themselves up wholly to their Directors, who made all advantage of the exorbitant Authority, which the Popes at that time arrogated to themselves; not only over the Emperors, but over all Christians also even of their own Communion. Under these Circumstances, there was little difficulty in the case, to make the people swallow falsehood for Truth, and to gain them over to their Party. But to bring matters the better about, and to let you see the Character of the *Genius* by which they acted; observe that whersoever these Popes met with any People that would not say *Amen* to These Innovations, not in the point of the Eucharist alone, but in all other Cases of Religion too, which they have shatter'd to the very Foundation, they employ'd Violence and Cruelty to the highest Degree; and sent out their *Croysades* to exterminate, and by horrible Butcheries to suppress their Opposers: Neither was it all that these Innovators made a *Metaphorical* War upon the Faithful Members of *Christ Jesus*; but they overcame them and triumph'd

umph'd over them according to the Letter (as God foretold us, *Rev.* 13. 7.) Inſomuch that Falſe Doctrine advanced its Head, while the oppreſs'd and perſecuted Truth durſt hardly appear.

And yet even in theſe moſt calamitous Times, *Berenger* (the Arch-Biſhop of *Angiers*) ſtood up in defence of it againſt the *Local Preſence*, and the phantaſtical change of the *Species*, that was brought into the Supper of the Lord. For notwithſtanding his being Cited to *Rome*, and upon his appearing there, his being over-aw'd by Menaces into the ſigning of a confeſſion that they preſented him; yet upon his Return into *France* he immediately retracted it, and had there a World of Followers; for the Reputation of his Doctrine was noiſed every where about. He had his Diſciples in *Italy*, and in *England* too; (ſee *Malmsburienſis de Geſtis Angel. Lib.* 3) We have it from his very Adverſaries, and particularly from *Landfranc*, Abbot of *Bec Hellouin* in *Normandy*, afterwards Arch-Biſhop of *Canterbury*, who tells us in expreſs Terms, that it was perfectly agreeing with that of *Bertram* and *Erigen*. We have not *Berenger's* Treatiſe upon the Lords Supper; and it is likely enough that *Landfranc* may have ſtruck off ſomewhat of the Grace and Force of it; though his judgment appears to have been right enough, even as as *Landfranc* has deliver'd it to us. But let us ſee how he ſtates it.

*The Sacrifice of the Church ſays* Berenger (Landfranc *of the* Euchariſt) *is either viſible or invſible: There is the Sacrament; and the thing ſignifi'd, in, or by that Sacrament; which thing ſignifi'd, that is to ſay, the Body of Chriſt if it were before our Eyes, and preſent, it would be viſible; but being mounted up to heaven, and* ſeated at the right hand of the Father, until the reſtitution of all things, *as the Apoſtle St.* Peter *ſays*, Acts 3. 21. *It cannot be brought down from heaven, for it is evident that Chriſt in his own perſon, hath God and man together. Now the Sacraments of the Lords Table; that is, the Conſecrated Bread and Wine, are not tranformed or changed, but remain in their ſubſtances, having a ſimilitude with the things whereof they are a Sacrament* &c. This is it which in defiance of the Popes Thunder-bolts, he taught to his very death, which was in the year 1091. He was ſo famous for his Life and Doctrine, that his Name was as a precious Oyntment: and *Hildebert* Biſhop of *Mans*, Compoſed an Epitaph for him; wherein he laments the loſs of him, as of the greateſt and the holieſt man of his Time: his Life (ſays he) was the glory and the hope of the Cletgy; his Death the very Ruine of the Church. Let Envy her ſelf (ſays he) that has oppreſſed him, now deplore the loſs of him, *&c.* concluding with an ardent wiſh, that he himſelf might reſt with him, and live with him; and after his departure out of this Life, take his laſt with *Berenger* in another.

There

There is a Collection of Epiſtles, (that is to be had) either of this *Hildebert's*, or another of the *Name*, that was Arch-Biſhop of *Tours*; where he reprehends the Cuſtom of Adminiſtring, in the Holy Communion, The Bread ſopp'd in the Wine of the Chalice: ſhewing that the Signs of this Sacrament ought to be taken ſeverally; ſo that they confounded the whole Ceremony of the Euchariſt, even in thoſe days; and from thence we may infer to, that the Laity was not as yet depriv'd of the Cup.

*St. Anſelm*, the Arch-biſhop of *Canterbury* (who came to this Dignity, in the year 1094) taught the ſame Doctrine with the Ancients. *The Fathers under the Law* (ſays he, 1 *Cor.* 10. 11.) *have received and eaten the ſame ſpiritual food with us; the Body and the Bloud of Chriſt: That in the Sacraments the things ſignifying take the Names of the things ſignifi'd; and in ſome ſort hold their place too: In this ſence, That* Rock *was* Chriſt; *It is not ſaid that Rock* ſignifi'd *Chriſt. The breaking of the Bread was the ſign of the breaking of the Body, which was to be done in his paſſion. To eat unworthily, is to eat with the mouth of the Body; and to eat worthily, is to eat with the mouth of the Soul,*

*St.* Bernard *fell into an Age that was not worthy of him; and d'yd in* 1153 *He explains this Holy Myſtery very particularly, in a Sermon upon the Lord's Supper: In words to this effect.* It is call'd a Sacrament, (ſays he) *becauſe it is a Sacred Sign, or a Sacred Myſtery. Many things* (ſays he) *are done with a regard only to themſelves; but other things are done to deſign ſomething elſe, from whence they take their denomination, and whereof they are the ſigns. To take a familiar inſtance, a mans gives me a Ring, only as a Ring, and without any other ſignification; but to give me a Ring to inveſt me with ſome honour or inheritance, makes it quite another caſe. Under this Conſideration, it is only a ſign; the Ring in it ſelf is of little value to me, but 'tis the Inheritance that I conſider. In this manner, our Saviour being near his Paſſion, took care to inveſt all that were his with his Grace, to the end that his Grace inviſible might be convey'd unto us by ſome viſible ſign; for this end, were the Sacraments inſtituted, and for this alſo is the participation of the Euchariſt and of Baptiſm: (The firſt of Sacraments, by which we are grafted into the reſemblance and ſimilitude of the death of Chriſt.)* The ſame Father (again upon the Canticles, Sermon, 76.) *What is the eating of Chriſt's fleſh, and drinking of his bloud, but to partake of his ſufferings? As we ſee the Bread enter into our mouths, let us underſtand that Chriſt doth ſo enter into us, to dwell with us in our hearts.*

Hugo de S. Victor, in the ſame Century, ſays thus, *This viſible Species is called fleſh, according to the cuſtom of Scripture that gives to thoſe Sacraments, the names whereof they are Sacraments.* And moreover,

*The*

*The Species of the principal ſubſtance of our refection is propoſed, to the end that in it may be underſtood that by it is ſignified the Body and Bloud of Chriſt.* And a little further; *wherefore it is evident, that the reception of the moſt divine Euchariſt is the Sacrament and Image of the Participation of* Jeſus; *for this Sacrament of his which we take viſibly, is the ſign of a ſpiritual union.*

Hugo de S. Vic. Vind. Theo. Sum. Senten. Trac. 6. Cap. 7. Idem. Vind. Theol. de ſacram. par. 8. Cap. 8. &c.

If thoſe of the *Romiſh* Communion will neither hearken to, nor believe, when we tell them our Opinion upon this Myſtery, of the Euchariſt, let them give an Ear, or at leaſt pay ſome reſpect to thoſe three great men, whoſe Teſtimonies I have here produc'd. If they have not ſpoken ſo properly in ſome places, let it be imputed to the Blindneſs and Barbariſm of the Age they wrote in. But be it as it will, it muſt be granted however, that they had not as yet rooted up out of the hearts of the people the Ancient Truth of Things, nor abſolutely ſuppreſs'ſt the Primitive Language of the Church.

*Gratian*, and *Peter Lombard*; (who they ſay were Brothers, and liv'd in 1160) The One the Patron of the *Canoniſts*, the other of the *Schoolmen*; The one the Compiler of the *Decretals*, the other of the *Sentences*; and all this, or the greater part of it taken out of the Fathers; though ſometimes apply'd beſide their meaning, the better to accommodate to the Times, and for the ſerving of their own ends. And yet this notwithſtanding, ſo far are they from having gathered any thing out of their Writings, to prove their belief of this errour of Tranſubſtantiation; that on the contrary they furniſh Arms and Arguments to encounter and to overthrow it.

And for a competent proof of what I ſay, I ſhall content my ſelf with one ſingle paſſage out of *Gratian*; which he has taken out of St. *Auguſtin's Sermon to the little Children*; but with ſome variation, according to the humour of theſe Compilers: And yet for all this, ſee the force of the paſſage, and of the Gloſs that is made upon't. *As the Heavenly Bread, which is the fleſh of Chriſt, is, in imitation of him, call'd the Body of Chriſt; although in truth it is but the Sacred Sign of Chriſt's Body, that is to ſay, of that Body, which being viſible, palpable and mortal, ſuffer'd upon the Croſs: ſo likewiſe the immolation of the fleſh that is made by the hands of the Prieſt is called the Paſſion, Death and Crucifixion of Chriſt; not according to the truth of the thing, but by a ſignifying* Myſtery. This a wonderful Gloſs. *The Celeſtial Sacrament, which truly repreſents the fleſh of Chriſt, is call'd the Body of Chriſt, but improperly; yet ſo it is called af-*

Our Saviour call'd the Bread his Body; and ſo do we, after his manner, which we follow, and give it the ſame Name.

*after his manner, but not according to the truth of the thing, but by a ſignifying Myſtery: ſo that the ſence of theſe words is, It is called the Body of Chriſt; which is to ſay, that it is ſignifi'd,*

Will any man deſire a clearer proof now of the Novelty of this upſtart Opinion? *Innocent* the *Third*, that was the Father of it, at the Councel held in his own Palace of *Lateran* (1215) cannot get clear of the difficulties he meets with upon this point; and though he inclines to believe the Tranſubſtantiation wrought by theſe words; *This is my Body*, (*Innocent* 3. *Myſter Myſſæ. L.* 4. *C.* 9. *Id. C.* 6.) he ſpeaks nevertheleſs very doubtfully. *It is credible* (ſays he) *That our Lord conſecrated by theſe words, this is, &c.* and he dares go no farther.

The Decree for the Eſtabliſhment of this pretended Tranſubſtantiation, runs Thus. *We do firmly believe, that in the Sacrament of the Altar, the Body and Bloud of Chriſt are truly contained, under the Species of Bread and of Wine; The Bread being Tranſubſtantiated into his Body, and the Wine into his Bloud, by the power of God.* Since the publication of this Decree, their School-men have labour'd with all their might to ſupport it, but could never come yet to an agreement among themſelves about it in the agitation of this queſtion; they toſs and turn it a thouſand ſeveral ways, which looks as if they did not reliſh the Opinion. The manner of the Converſion of theſe Species; Their Qualities, divers accidents that may follow; with the *Modus* of the participation of this Sacrament, *&c.* The diverſity of thoughts; the great ſtrife and altercation among themſelves upon it, and the anxiety of mind that they diſcover; take all theſe things together, and it will ſufficiently juſtifie us, if we date the final perverſion of an ancient truth from this juncture; and conclude Tranſubſtantiation to have been a new, and unheard-of-thing, that was only hammer'd into their heads, and all little enough to make them ſwallow ſo ungrateful a deciſion. It was this Councel too, That gave the Pope's Authority to Depoſe Kings; and this Pope himſelf Depos'd King *John* of *England*; and made an offer of the Kingdom to him that would conquer't, *&c.* and it was he too that publiſh'd his *Croyſades* againſt the the *Albigenſes* and *Waldenſes*.

The Lat. Coun. under In. 3 Can. 1.

*Thomas Aquinas* and *Bonaventure* (two of the moſt conſiderable men of that great Body) are divided upon this point, even to a degree of flat oppoſition. The former, whom they ſtyle the *Angelick Doctor*, tho he would fain be of *Innocents* Opinion, yet after great pains taken to defend it, he comes at laſt to this, (*Part* 3. *Qu.* 79. *Art.* 1. *ad ſecund.*) *That as the Coal is not of the Wood alone, but united to the Fire; ſo the Bread of the Com-*

*Communion is not ſimple Bread, but united to the Divinity.* This is according to *Damaſcen's* Opinion before recited; which being underſtood of an Union Moral and Sacramental, may be well enough admitted, and otherwiſe it cannot be taken without inducing a manifeſt impiety. *Bonaventure* (*Lib.4. Sent. Diſt.8. Qu.1. Idem Diſt.9. Qu.2.*) having refuted the Interpretation which *Thomas Aquinas* gives of the words of our Saviour in the Inſtitution of the Sacrament, declares, *That it is an error to believe that Grace in any manner whatſoever can be contained eſſentially in a Sacrament, as a Medicine in a Box; but that it is in reſpect of the ſignification of it.* And he ſays admirably well afterward upon the *Manducation* or eating of the Sacrament; as among other things, *That it is by the diſcourſe of Faith, and the affection of Charity*; the former chews, and the other incorporates it, and theſe two make up the Spiritual Manducation.

How contrary now is all this to the Belief of the Church of *Rome* at this day? Or what will they ſay to *Odo* Archbiſhop of *Cambray?* who ſays, *That our Saviour conſecrated the Bread then when he bleſſed it; for otherwiſe he would not have ſaid after the Benediction, This is my Body.* Of this opinion is *Durandus* and Cardinal *Hugo*, the later deliberates upon four ways of this Converſion, and yet (as he ſays himſelf) *there can be but one of them true*, and which that is he leaves us to Divine.

*John Duns* (known by the name of the *ſubtile Doctor*) confeſſes with much candour, *That he knows nothing on't; and that this ignorance is permitted; and that whoever pretends to know what words, and how many there muſt be to do the thing, is miſtaken; and that it is a manifeſt Error, and a mere Sophiſtry to ſay, that the Prieſt muſt neceſſarily know it, becauſe he has an intention to conſecrate it. That the Greeks (tho they lay no ſtreſs at all upon theſe words) do yet conſecrate for all that.* Theſe difficulties have made him ſay in another place, *That the Body of Chriſt continuing in the Bread, the myſtery of it is more eaſie. That there is no Text of holy Scripture expreſs enough to bind a man to the admitting of Tranſubſtantiation, without the Churches determination upon it; and that before the Council of* Lateran *this Tranſubſtantiation was no Article of Faith.*

*John of Paris* (a Profeſſor in Divinity of the *Predicant Order*) and as we have it from *Thomas Walden*, one that lived part of the thirteenth and fourteenth Centuries) took the liberty to diſpute the point, and frankly to aſſert, *That the Bread is not tranſubſtantiated in the Maſs after the Conſecration*; and wrote a Book upon it *De Verbe Innane*, which he dedicated to *Guy of Perpignan*, with another Tract of *Antichriſt*. This we are fully aſſur'd of by the Manuſcript that is to be ſeen in the Library of S. *Victor*, entituled, *Determinatio fratris Johannis de Pariſiis Pradicatoris, de modo exiſtendi corp. Chriſti in ſacr. Altar. &c.* Where he does not fear to ſay,

*That though he approv'd the common opinion touching the converſion of the Subſtance of the Bread into the Body of Jeſus Chriſt, he durſt not yet averr it for an Article of Faith; but that being determined by the Church, it were neceſſary to be believ'd. But however, that there was another* medium, *both more popular, and perhaps more reaſonable, and more conform to the truth of the matter; that is to ſay, the aſſumption of the ſubſtance of the Bread by the perſon of the Word.* Whereupon the Faculty of *Paris* having given their Judgment about the Year 1304, you ſhall have it as it is in Manuſcript in the Library of Saint *Victor*, under the Title of the *judgment of the faculty of Th ology, in the preſence of the College, and Maſters. It has been ſaid, that the Church holds both the one and the other way of p'acing the Body of* Jeſus Chriſt *upon the Altar, for a probable Opinion; and that ſhe approves both the one and the other by. . .* (Here's a Gap) *and by the Teſtimonies of the Fathers. She ſays however, that neither of theſe two ways has b en determin'd by the Church, and therefore they are neither of them matter of faith; and if ſhe had ſaid otherwiſe, it had not been ſo well ſaid. And they that ſay otherwiſe do not ſay ſo well; and whoever ſhould poſitively affirm, either the one, or the other of th ſe two ways to be matter of Faith, would incurr an Anathema.* What can be more convincing in the world to prove, that the Church had not at that time determined any thing upon the point of Tranſubſtantiation, when a Faculty ſo illuſtrious and conſiderable, as that of *Paris*, does ſo poſitively aſſure us, *That this affirmative is no point of Faith, and that whoſoever ſhould hold the contrary, would incurr an Anathema?*

Theſe Doctors (like the Builders of *Babel*) did not well know either where they were, or what they did; but the moſt of them were at work however upon this Fabrick of Error, tho in different ways; and ſome more, ſome leſs; and ſome there were again that oppoſed it. But the Opponents did not act yet with reſolution, but ſpent their time in treating with the Enemy, when they ſhould have plied the purſuit. But now to the variety it ſelf.

*Occam* (a *Cordelier*) has adventur'd to publiſh (*in Centilogio concluſ.* 25.) *That the Body of Chriſt is every where, as God is every where.* This is the opinion of the *Ubiquitaries*, which confounds and ruins the Proprieties of the two Natures (Divine and Humane) in our Saviour. He holds elſewhere (4 *Sentent. Queſt.* 10.) *That the opinion of the ſubſtance of the Bread continuing, and the Body of Chriſt coexiſting with it, is the more probable opinion, ſubject to leſs inconvenience, and not repugnant either to Reaſon, or to the Authority of Divine Writ.*

*Peter d'Ally* (Cardinal, Archbiſhop of *Cambray*, that liv'd at the beginning of the fifteenth Century) tells us the very ſame thing. *De Alliaco*

*in*

*in 4 Sent. Queſt. 6. Art. 2. This manner* (ſays he) *that ſuppoſes the ſubſtance of the Bread always to continue, is poſſible; and not repugnant either to Reaſon or the Authority of the Scripture. And indeed it is eaſier to comprehend, and more rational too, if it could be accommodated with the determination of the Church.* And to make it evident that the Church had not at that time pronounc'd any peremptory deciſion, he ſays likewiſe in the Fourth Article of the ſame Section, *That it does not manifeſtly follow, as he conceives it, that the Church has paſs'd any determination, as if there were another abolition of the ſubſtance of the Bread.*

*Gabriel Biel* (a famous Man of the *Romiſh* Party) makes ſhort work on't. *Whether it be by Converſion* (ſays he) *or without Converſion that the Body of Chriſt is in the Sacrament, I find nothing of it expreſs'd in the Canon of the Bible.*

And that's the Opinion of *Fiſher* too, the Biſhop of *Rocheſter*, (a great Stickler for the Church of *Rome*) for examining the words of the Inſtitution of the Sacrament of the *Euchariſt*, according to Saint *Matthew*; *There is not one word here* (ſays this Biſhop; *contra capti. Babylon. cap.* 10. *N.*8.) *to prove the True Preſence of the Body and Blood of Chriſt in the* Maſs. *So that is not a thing to be made out by any Writing.*

*Tonſtal* (another *Engliſh* Biſhop, of the Communion of the Church of *Rome*) ſays (in his *de Euchariſtiâ Lib.* 1.) *That of the manner and means of the Real Preſence, and how it comes to have a place there; whether by Tranſubſtantiation, or otherwiſe, it had been better I think, to have left Men that would be curious, to the liberty of their private conjecture, as they were before the Council of* Lateran.

We could give you a World of Teſtimonies more, not only of theſe Doctors, but of others alſo of the ſame Party; from the Council of *Lateran*, to the end of the Fifteenth Century; and as ſtrong to our purpoſe, as thoſe we have recited. But this is enough to convince all Men Living (that are not wilfully blind) of the Novelty, and Uncertainty of this Doctrine of *Tranſubſtantiation*: and that all thoſe that wrote upon it before the Council of *Trent*, have deliver'd themſelves ſo dubiouſly, & in ſo diſtracted a manner, that a Man may plainly ſee they were not yet reſolv'd what to be at. Nay, and ſince the Council of *Trent* it ſelf, where the Pope ſat Judge in his own Cauſe; Preſiding there by his Three Legates, and nothing concluded which had not previouſly been agreed upon at *Rome*, the Truth being alſo condemn'd there, without hearing the Defenders ſpeak for themſelves; yet ſuch was the Force and Evidence of it, that *Alphonſus de Caſtro*, *Gregory* of *Valence*, *Maldonet*, *Cardinal Bellarmin* (though *Jeſuites*) and a great many others, have born Teſtimony even for us, and frankly avow'd, that neither the Scriptures,

nor

nor the Fathers are a Warrant ſufficient to juſtifie this prodigious Doctrine, without the determination of their Church.

See now what *Alphonſus de Caſtro* ſays of it, as to the Fathers; and he gives us this Anſwer. *Of the Converſion of the Bread into the Body and Blood of Chriſt*, (Lib. contra Hæres.) *it is a thing rarely mentioned among the Antient Fathers.* And *John Tribarne* (a Grave and a Learned Writer of the ſame Party) gives us this Reaſon for't. (*Tribarn*, in 4 *Sentent. Diſt. Qu.* 3. *Diſp.* 42. 61.) *In the Primitive Church* (ſays he) *they held it for an Article of Faith, That the Body of Chriſt was contained under the* ſpecies *of Bread and Wine. But it was not taken for an Article of Faith, that after the Conſecration the Subſtance of the Bread was converted into the Body of Chriſt.*

*Gregory* of *Valence*, (*de Tranſ. lib.* 1. *cap.* 7.) examining the Teſtimonys of *Theodoret*; which are of full evidence, for he teaches, (in his firſt and ſecond Dialogues) that the Conſecrated Elements continue in their proper Subſtance, Form and Figure. His Anſwer is in Terms to this effect. *We are not to wonder* (ſays he) *if one or more of the Ancient Fathers, before the Queſtion of Tranſubſtantiation was fully debated in the Church, might miſtake themſelves upon the queſtion, for want of conſideration; and this Anſwer* (ſays he) *is ſhort and plain, and without any inconvenience.*

The Jeſuit *Maldonat*, expounding upon thoſe words, (*John* 6. 49.) *Your Fathers did eat Manna in the Wilderneſs, and are dead*, &c. After a reflection made upon St. *Auguſtine*'s manner of expounding theſe words, delivers this honeſt Confeſſion. *I am perſwaded* (ſays he) *that if St.* Auguſtine, *who was ſo great an enemy of Heretiques, had liv'd in our time, he would have been of another Opinion; when he ſhould have ſeen the Interpretation of the* Calviniſts *to have been almoſt the ſame with his.* So that in the Opinion of theſe Doctors of the Church of *Rome*, St. *Auguſtin*, *Theodoret* and the reſt of the Fathers, were very little skill'd it ſeems, in the profound Myſteries of their Salvation; and that the great Biſhop of *Hippo* did not well underſtand the Corporal Preſence; and they would all have chang'd their Opinion (no doubt on't) if they had but liv'd in the Times of the Council of *Lateran* and of *Trent*.

But if the Fathers be not for them, the Holy Scripture is leſs. I'll give you here a Solemn Declaration of Cardinal *Bellarmin*, wherein he authorizes all the Teſtimonies of the School-Men, and of all the Doctors of that Communion, (*de Euchar. lib.* 3. *cap.* 23.) *It is not at all improbable* (ſays the Cardinal) *that there may be ſome expreſs Paſſages in Scripture to prove Tranſubſtantiation, without the determination of the Church* (as *Scotus* ſays) *for though the Scripture may ſeem to us ſo clear, as to force all people, that are not abſolutely refractory, to believe it; yet one may reaſonably doubt whether the*

*the Text be ſo clear or no, as to convince a Man, when we ſee the ſharpeſt, and the Learnedſt Men of a contrary Opinion: As* Scotus *for one.*

But what certainty can the *Roman Catholiques* have in the Belief they have eſtabliſh'd? ſince the effect of the Sacrament does not depend (with them) either upon the Inſtitution of our Saviour, or upon the conſecrating words, *Hoc eſt, &c.* But upon the intention only, and ſtrong imagination of the Prieſt; who being perhaps a wicked Man, and an Enemy to Piety and Religion, (as we ſee it too frequently) what aſſurance can they have that, *That* which the Prieſt has Conſecrated is the Body of Chriſt? Methinks it ſhould give them ſtrange Apprehenſions; the fear of Adoring the Creature (Bread and Wine) inſtead of the Creator. This is it, when *one deep falleth upon another*, and gives us to underſtand that the Thorns of Error pierce and gore all thoſe that embrace it.

*Maſſes*, without *Communicants* are a conſequence of the ſubverſion of this Sacrament of the *Euchariſt*, according to the Church of *Rome*: The manner of Celebrating it being directly contrary to the Practice of all Antiquity, by the very acknowledgement of Pope *Innocent* the *Third* himſelf, and all their moſt eminent Doctors. (*Inno.* 3. *Myſter. Miſ. l.* 2. *cap.* 24. *ibid. l.* 6. *cap.* 5. *Durand. Tholoſan. de ritibus cap.* 58. *Belcth. in explica. Canonis. cap.* 50. *Hugo in Speculo Eccleſiæ, &c.*) but I will not ſpend time to encounter an Error that deſtroys it ſelf.

The cutting off the Cup, is a bold adventure, and a Sacrilege hardly to be conceiv'd. It crept in, inſenſiby, according to the Progreſs of the Error of *Tranſubſtantiation.* And to ſhew that it was not all done at a Blow, and that this Innovation advanced by degrees, as well as all the reſt that were brought in, upon matter of Doctrine, in *France*, in the time of *Hildebert* Arch-Biſhop of *Tours* (1031) they began to adminiſter to the People the Bread only dipt in the *Chalice*: which practice (as we have already obſerv'd) was blam'd by the Arch-Biſhop: who ſaid that they were to give the *Chalice* by it ſelf apart. (*Hiſt. Eccleſ. de N. Vignier* 1031. *Council Conſtan. Seſ.* 13.) This is a convincing Proof, that the Prohibition was not as yet ſettled, nor the abuſe at that time growu up to the height. We may collect alſo from the Decree of the Council of *Conſtance*, which depriv'd them of it contrary to the Inſtitution of *Jeſus Chriſt*, and the Uſage of all the Ancient Church, (as the ſame Council acknowledges) that the People had as yet conſerv'd the Holy Cup, till a little before the attempt of that Decree. This is a Truth ſo evident, that our Adverſaries, in ſpite of their hearts, are forced to confeſs it. But without any more words; in this Holy Myſtery of the *Euchariſt* they have quite corrupted, changed and deſtroyed the Inſtitution of our Saviour, by their wretched Innovations.

Let

Let them charge us no longer with Novelty then, when they themſelves are the great *Innovators*: For though they are always crying up of Antiquity, (*Tertul. Apol. lib.6.*) they are ſtill every day bringing in ſomething that's New. But not to loſe any time upon Refuting this groſs and erroneous Miſtake, after ſo many great Men of our Communion that have laid open the Original and Progreſs of it, and that too, by ſo powerful evidence, that they muſt obſtinately ſhut the Eyes of their Underſtanding, not to diſcover the defects. Let us ſee a little, ſince in Charity we muſt not believe them all harden'd to the ſame degree, if there might not be ſome way found out for the qualifying of this Opinion, which is the main cauſe of our Separation, in ſuch manner as to facilitate an approach betwixt Them and Us.

That Man is not a Chriſtian, that will not grant and agree it, that the Sacrament of the Lords Supper is an Holy Ceremony, Inſtituted by *Jeſus Chriſt* for the Commemoration of his Precious Death: And that the *Species* of Bread and Wine are not only Signs, and naked Sacraments, as we are falſely calumniated to underſtand the matter; but that they are alſo Exhibitive and Communicative, both together, of the very things that they repreſent. This is incomparably well expreſs'd by the Learned and Judicious *Calvin*, at the end of his Treatiſe concerning the *Holy Supper of the Lord*. *We do confeſs* (ſays he) *all with one Voice, that in receiving the Sacrament by Faith, according to the Ordinance of the Lord, we are truly made partakers of the proper ſubſtance of the Body and Bloud of* Jeſus Chriſt: *But how this comes to paſs, ſome are able to give a better account than others. In ſhort; We ſhould on the one hand, ſhut out all carnal thoughts, and lift up our hearts to Heaven; not fanſying to our ſelves that the Lord* Jeſus *does abaſe himſelf ſo low, as to be encloſed in corruptible Elements. On the other ſide not to leſſen the efficacy of this Holy Myſtery, we muſt conſider that this is done by the ſecret and Miraculous Power of God; and that the Spirit of God is the Band of this Participation, which is the reaſon that it is called Spiritual.*

There is no doubt on't, but that all thoſe of the Communion of the Church of *Rome* that apply themſelves to the ſearch of the Truth, and the genuine Explication of the Holy Scriptures, together with the reaſons of this Sacred Myſtery, if they would but give Glory to God, they muſt acknowledge with us, that they have no other thoughts of this matter, than we our ſelves have here repreſented. For to believe that there is another unbloudy Sacrifice beſide that of the *Euchariſt*; a Propitiatory for the Sins of the Living and Dead, and Prieſts ſet apart expreſly to celebrate it, is, as we have ſaid before, according to the Teſtimony of the Apoſtle in the Epiſtle to the *Hebrews*, to annihilate the virtue of the Sacrament

crament of our Saviour, in undervaluing the Merit of it; and briefly, in ſome meaſure to tread it under our feet. But if at any time the Fathers have called this Supper of our Lord by the Name of a Sacrament; it never was otherwiſe than in a Metaphorical and Figurative Sence; and they have only given it this denomination, conſidering it as a Sacrament of Thankſgiving, or an action of Thanks; a Sacrifice of Myſtery and Commemoration. This is the true Language of all Antiquity, for it was never conſider'd as a real Sacriſice, or a Sacrifice properly ſo call'd, there being no other acknowledged, than the ſingle and only Sacrifice of the Croſs. And as to that pretended relief to the Dead, which they imagine them capable of in the Fire of *Purgatory*; it is only a *Human* and a *Pagan* Invention (*Homer Odyſſ.* 11. *Virgil Ænead.* 6.) directly oppoſite to the tenour of the Word of God. Now ſince this is the Caſe, that both They and We ſeek for nothing elſe in the Holy Sacrament of the Euchariſt, but the nouriſhment of our Souls, and the aſſurance of a happy Reſurrection to Glory, and Felicity Eternal: ſince it is alſo true, that we do all of us believe that the Sacred Body and Precious Bloud of our Saviour is really and truly given us in this Sacrament, to the end that being Incorporated and United with him, by the incomprehenſible Virtue of his Divinity, we may have not only our part in the benefit of his precious Death, but live alſo in his life; for as the Apoſtle tells us (1 *Cor.* 10:16.) *The Cup of Bleſſing that we bleſs, is it not the Communion of the Bloud of Chriſt; and the Bread that we break, is it not the Communion of the Body of Chriſt?* Now ſince we are agreed upon the main Point, why do we trouble our ſelves ſo much upon the *How?* What need is there of forging a *Tranſubſtantiation*, in oppoſition to the Word of God, the Judgments of the Fathers, and to right Reaſon? But that which is moſt deplorable, (beſide the reflection upon the Humane Nature of our Saviour, as we have already noted) is this: that in ſubſtituting the Creature in the place of the Creator, the ſtrangeneſs and abſurdity of this Opinion, makes us in conſequence to Worſhip the one for the other.

And then, for the buſineſs of *Conſubſtantiation*; how groſs an Error is it to imagine it; with thoſe of the Confeſſion of *Ausburg*, who though they do not accompany it with an Adoration of the *Species*, the Propitiatory Sacrifice, or the retrenching of the Cup; they have ſomething yet in this particular, (as their Doctors expreſs themſelves) that is not ſo perfectly congruous to the *Analogy* of *Faith*. This ſhall not hinder me however from ſaying, that tho they are much in the wrong, yet in regard that with all thoſe that are ſeparated from the Church of *Rome*, they declaim not only againſt the unhappy conſequences that may be drawn from this *Conſubſtantiation*; but Of Conſubſtantiation.

alſo againſt *Tranſubſtantiation*; the Authority of the Pope, and his Infallibility; againſt the Invocation of Saints, Purgatory, Indulgences, and Human Satisfactions; Prayers in an unknown Tongue, and all the other Doctrines that are taught by the Church of *Rome*, contrary to the Word of God; we make no difficulty at all of receiving them into our Communion, whenever they deſire it: And we can as freely join in Worſhip with them too, becauſe they require nothing from us, in the whole extent of it, that wounds our Conſciences. And this is the way that the Apoſtle bids us ſupport the Weak. There are Weakneſſes, as well as Diſeaſes, that are not unto Death, and I would to God that the *Roman Catholiques* and We were upon no worſe Terms: It would be no hard matter then to cure the Schiſm, and our approaches would be much more obvious and eaſie: nay, if we had but once a good Will to't, we might hope in a ſhort time to agree in a Charitable and Chriſtian Re-Union. But if thoſe of the Confeſſion of *Ausburg* have hitherto withdrawn themſelves from our Communion, we muſt impute it to the violent Paſſions of ſome Men that are more ſolicitous many times for their Opinions, than for the Church it ſelf. But the Principal Cauſe, of doubt, is the Craft and Artifice of our Adverſaries, who by oblique ways and means, foment and entertain this unhappy Diviſion. But be it as it will, this does not yet hinder, but that all the Men of Senſe and eſpecially of Learning, that follow *Luther* in this Queſtion of the *Euchariſt*, may, nevertheleſs, have for us all the impreſſions and inclinations of Chriſtian Brethren. Inſomuch that there comes not any of them to the places of our Meeting, that does not preſently join himſelf to Our Aſſembly. The unhappy conjuncture of the Affairs of *Chriſtendom* has hitherto retarded a thorough Reconciliation, which God, in his appointed time, will perfect, both on the one ſide, and on the other. But we muſt wait for this Bleſſing, till the courſe of our wickedneſs ſhall no longer put a ſtop to his Mercies.

But to come cloſer to our buſineſs. It is but too too viſible, that by attributing too much to the Sacramental Signs on the one hand, and too little on the other, matters are brought inſenſibly, and by degrees, to thoſe extremities where we now find them. Now to rectifie this failing, we ſhould work counter to this way of proceeding, and keep clear of all extreams. We have above ſet forth the Doctrine of Tranſubſtatiation to be an Upſtart Opinion; and we may judge the uncertainty of it by the variety of Opinions among the Doctors of the Church of *Rome*, upon that Subject. Nay, of their very Popes: and that it is not above four hundred and fifty Year ſince the Adoration of the Holy Sacrament was ſettled by any Publick Appointment; and it is not above three hundred Year

Years at moſt, that the Feſtival of it has been introduc'd, and generally obſerv'd in all places under the Popes Authority. Now ſince this is undoubtedly the main Abſtract and the Root of all the ſcandalous bitterneſs and animoſity betwixt Them and Us, we ſhould begin the Reformation at that point of Worſhip, that is ſuch a Bug-bear to thoſe of our Communion; becauſe of the extream rigour and ſeverity that is practiſed toward them upon that occaſion. It is (I ſay) at that Sovereign Adoration, whereof the Original is of ſo late date, that we ſhould begin to Reform. For it cannot be conceived, if this had been the true Belief of the Church, that the Piety and Zeal of Chriſtians (when Religion was in its Splendor) under the Emperor *Theodoſius*, *Conſtantine* and *Charlemagn*, and ſo to the Thirteenth Century, that their Piety, I ſay, would not have carried them to the ſame height of Devotion; when yet we do not meet with any one example in all Antiquity; nor any Rule or Ordinance under any of the Emperors, or from any of the Councils to enjoyn and command this Practice.

To come to the matter then, and likewiſe, to do the thing that we are oblig'd to do, by the Movements of true Piety; let us adore, not the Sacrament, nor the Signs, but *Jeſus Chriſt*, God-and-Man, who ſitteth at the Right Hand of the Father. In this Holy Communion let us lift up our hearts on High, and give them up unto the Lord, and this, according to the Ancient Exhortation, which is yet remaining in the Maſs, together with divers other Pieces (like ſo many Diamonds) which they retain at this day, though ſet in a Ring of Lead or Iron. Let us adore (I ſay) at the Sacrament, but not the Sacrament. Though without doubt, whether in reſpect of the Union, Moral and Sacramental, which is betwixt the Signs and the Thing ſignified; or in regard that they are the Holy Types and Symbols of the Body and Bloud of Our Saviour; with which our Souls are nouriſhed in the hope of Eternal Life: This (I ſay) ought to affect us with a Religious, and more than common Veneration for them. When the Apoſtles ſaw the Dove deſcending upon the Sacred Perſon of Our Saviour in His Baptiſm; and the Cloven Tongues of Fire that fell upon them all on the day of *Pentecoſt*. (*Mat.* 3 16. *Acts* 2.3.) under which Figures the Holy Ghoſt bare Witneſs to the Truth, and the Reality of his Preſence, they did infallibly look upon theſe Magnifique Emblems with great reſpect, and no Chriſtian, without horrid impiety, can pretend to think otherwiſe. Now as theſe Signs of the holy *Euchariſt* denote unto us only the truth of the unſpeakable preſence of Our Saviour in the Sacrament, as theſe Figures did that of the Holy Ghoſt; ſhould we not alſo conſider, and bear them a ſuitable reſpect, not

only for what they repreſent, but for that alſo which they exhibit and communicate to us, and give us in poſſeſſion.

Authorities for Receiving Kneeling.

I cannot in this place but declare my ſelf in Juſtification of the Church of *England*, for the Conſtitutions and Proviſions it has made upon this Conſideration: by which all Communicants are obliged to Receive, Kneeling. And this is the reaſon alſo of requiring a *Religious Bow*, or Reverence to be made towaad the Holy Table: and with this Reflection too, that God gives to his Children, after an incomprehenſible manner, and which is wholly Spiritual and Divine, the Bread of Angels. Whereof he that eateth worthily, there is no longer any Condemnation of him; but *he is paſſed from Death to Life*. Our wretched minds are ſo eaſily taken off from Heavenly Things, and ſo apt to wander, that we do all of us need aids to put a ſtop to the courſe of our ſtraggling thoughts, and to fix our attentions by a gentle, and (if I may ſo ſay) by a kind of Amorous Conſtraint. But if any body ſhall ſay that this tends to Idolatry and Superſtition; my Anſwer is, that ſuch an Opinion proceeds only from a raſh and precipitate judgement, that condemns things without weighing them, or ſo much as underſtanding the reaſons of thoſe that maintain them; beſide that the greater part of thoſe that oppoſe them, are not qualified to argue the matter, for want of being well inſtructed in the Primitive Antiquities of Chriſtianity and Government. And ſo they ſuffer themſelves to be miſled by Suſpicions and Prejudice; and though never ſo wide of the Right themſelves; they do yet expect that the People ſhould entirely reſign to the fallacious Rule of their imaginations. But as this is no part of my buſineſs, and that the Biſhops and Doctors of the Church of *England* have in Diſcourſes expreſs juſtified theſe Ceremonies at large and given ſatisfaction to all the ſcruples of the weak, it would be ſuperfluous to ſay any more upon this Subject.

Bowing toward the Holy Table approved.

Miſtaken Superſtition.

The Ceremonies of the Church of *England* Juſtify'd.

If this Reverential Manner of Receiving the Holy Communion were every where Eſtabliſh'd, it would abate (without Diſpute) much of the averſion which thoſe of the Church of *Rome* have for us; and diſpoſe them much the more eaſily to hearken to us, upon a fuller underſtanding of our Judgment in this Point of the *Euchariſt*; which they diſguiſe, on *purpoſe* to make us Odious, and Reproach us as *Sacramentaries* that pretend only to Receive the *Naked* and *Empty* Signs, abſtracted from the Truth of thoſe things which they repreſent; or otherwiſe, for a ſort of *Fanatiques* that feed and entertain themſelves only with *Idea's* and Imagination. But theſe are Accuſations Falſe and Impious, and we have a Thouſand

Thouſand and a Thouſand times Confuted them. But as the greater part of thoſe we have to do withal, are not ſo clear and candid as they ſhould be; they never care, if they can but impoſe upon the World, that they have Reaſon on their ſide, what courſe they take for the gaining of their Ends; and the eſtabliſhing of their *Errors*: The People of that Communion referring themſelves entirely to what the Doctors tell them, whom they obey with a Blind Obedience.

Now as it may be ſufficiently gather'd from what I have laid down already, what our Opinions are, and our Judgments upon the point of the Euchariſt, and that till the Councel of *Trent*, all the learned men of the *Romiſh* Communion were unanimouſly of the ſame Opinion. (Error having never been able to prevail over Truth before that time, as it has done ſince, by the craft and power of our Adverſaries) That which remains yet to be done, over and above what I have propoſed in this Chapter would be to reduce matters to the ſame State, wherein they were, in the primitive times of Chriſtianity, to celebrate the Holy Myſtery in a Language that the People might underſtand; to celebrate it in the Commemoration of our Saviours Death and Paſſion; (which was the true end of its Inſtitution) to take away private Maſſes, and the ſcandalous Trade that is made of them, by a practiſe directly oppoſite to the Scope and intent of the Holy Communion; to communicate under both kinds (the Retrenching of the Cup being ſo dreadful an Attempt, that it cannot be enough exaggerated,) all things, in fine ſhould be taken away and ſuppreſt, that the Popes have added to this Sacrament, contrary to the Word of God, and ancient Purity: Nothing being more certain, from the Teſtimony of our Adverſaries themſelves, then that from time to time ſince *Gregory* (ſirnamed the *GREAT*) incluſively, who lived in the beginning of the ſeventh Century, they have been ſtill thruſting in ſome new Devices or other; which, as they were enhanſed in value one over another, were in proportion further remov'd from the Truth: So that Error, ſince the time of *Gregory* the *Great*, has gone on ſtill encreaſing, and been ſeconded in ſuch a degree, by ignorance, and ſuperſtition; that it is ſwell'd now at laſt to its full Complement.

And it is not a new thing neither to have all Chriſtendom wiſhing and thirſting after this Reformation; the Councels of *Piſa*, *Conſtance*, *Braſil*, and thoſe of the *Gallican Church* under *Charles* the *Seventh* and *Lewis* the *Twelfth*, were only indicted to this end; nay that of *Trent* it ſelf ſeemed at firſt to have ſome Inclination This way. A Reformation that was demanded with an Univerſal Affection and Zeal, both in the Head and Members; and not in reſpect of manners alone, but more eſpecially of

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Doctrine; as may appear by the Acts of the ſaid Councels. But the Artifices and Cabals of theſe *Roman* Biſhops, who above all things in the world apprehend the diſmounting of them from the Authority, which they have uſurped over the Church, and from that Secular Power which they have ſeiz'd upon, has ever ſince That time diſappointed and broken the Neck of the Deſign.

Not to repeat what we have already ſaid for the proof of this Truth, we find in the Memorials of the Councel of *Trent*, that the *Meſſieurs du Poy* (men eminent in the *Roman* Communion) have delivered to the publick, that *Charles* the *Ninth* having written to *Monſieur de L'Iſle* (his Embaſſador at *Rome*) and having enform'd him that all the Biſhops and Doctors of his Kingdom had preſs'd him to ſollicite the Pope for permiſſion to themſelves and all the other Paſtors to adminiſter the Sacrament of the Euchariſt in both kinds; in the *Interim*, notwithſtanding what his Holineſs had formerly ſaid to the ſaid Embaſſador, that he had always accounted the Retrenching of the Cup, and the Marriage of Prieſts, to be matter of Poſitive Right, yet after a Congregation of Cardinals held upon that point, tho the Pope himſelf was there preſent, all was yet eluded according to the ordinary Reaſons, and Maxims of the See of *Rome*, and matters were carried there after ſuch a faſhion that the Cardinal *de St. Ange*, upon this demand of the Cup for the People of *France*, did not ſtick to utter this horrible Blaſphemy, *That he would never agree to the Delivery of ſo rank a Poiſon for a Medicine; and that it were a great deal better to let them Dye.* The Cardinal *de Cueva* made himſelf as famous too, for an extravagant Saying, *That if the Pope ſhould grant it, he was reſolv'd to plant himſelf upon* St. Peters ſtairs, *and exclaim as loud as he could againſt ſo great an Indignity, and cry* Miſericordia. The Opinion of all the reſt was this, *That the People would make two advantages of ſuch a permiſſion: the One, that the Church had fail'd in the Retrenchment; the other, That if the* Pope *yielded, he would be look'd upon as the Author of the Novelty, and that not only his Honour and Reputation, but his Eſtate and Dignity were at Stake.* So that it is not from Thence, that we are to expect a Remedy, but from the Zeal and Piety of our Auguſt Monarch, who after the Example of the Great *Conſtantine*, and the Pious *Theodoſius*, *&c.* May call together all the Good *Biſhops* and the Learned *Doctors* in his Dominions, to conſult ſome remedy for theſe Diſorders, and to reſtore the Church to the State wherein it was, in the Primitive Purity of Chriſtianity, and in the Reign of theſe good and illuſtrious Emperors.

CHAP.

## CHAP. II.

*Of the Invocation of* Saints. *Of Prayer for the* Dead. *Of* Purgatory. *Of* Human Satisfactions, *and the Merit of* Works, &c. *Where the abuſe of theſe Opinions is handled, and how to Rectifie them.*

IT is a conſtant Truth, that when the *People* came out by *Troops* (as it were) from *Paganiſm*, to the Profeſſion of the *Chriſtian Faith*, (which happen'd about the Beginning of the Third Century) the greater part of thoſe that embraced the Holy Truth, not underſtanding as yet the full Extent of it, brought along with them ſeveral Reliques of their former Errors; and notwithſtanding the utmoſt endeavours of the Holy and Learned Men of thoſe Times, to inſtruct them in their Duties, they were never able yet wholly to root out of their Hearts and Affections the ſtrong impreſſions which a falſe Belief had created in them.

The Original of the Invocation of Saints.

They had a Perſwaſion that the Souls of all thoſe that dy'd Violent Deaths, did ſtill frequent, either the Tombs of the Deceas'd, or the Places where they loſt their Lives. (*Manilius Lib.* 1. *Aſtr. Cap.* 7.) This made them imagine that the Souls of the Holy Martyrs did the ſame thing, and were under the ſame Circumſtances: whereupon they began not only to make their Addreſſes unto them when they were Mew'd up in their horrible Priſons and Caves, by their Perſecutors; (which was the firſt ſtep of their Error) but, (as Superſtition has no bounds) after that the Martyrs had Sealed the Truth of the Goſpel with their Bloud, they call'd upon them as their Protectors, and put up their Prayers to Almighty God, that upon their Interceſſion he would be pleaſed to ſend them ſuccour in their Extremities: And for a convincing Proof that it was only in the caſe of the Martyrs, that they took up this Practice, we find no mention of any Addreſs that they made to the Bleſſed Virgin; in regard that ſhe had finiſht her Courſe according to Nature, and not by a Violent Death. Nor does it *appear* that there were any Invocations directed to her, till a good way into the the Seventh Century; which is the time when the abuſe was tranſmitted from the *Greeks* to the *Latins*. Neither

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was it, even at that time, come yet to be ſo much the Belief of the Church, as a Truth univerſally received; but rather an ill Cuſtom, which the Ignorant and indiſcreet Zeal of ſome particulars had introduc'd, contrary to the Order and Appointment of Gods Holy Word; where he only propoſes his Bleſſed Self for the Sole Object of our Invocation, without any Command or Example whatſoever, in the Rule of our Faith, to the contrary. It is in this Great God alone, that we ought to believe; and him we are to invoke, and no other. *Call upon Me* (ſays he) *in the time of Trouble, So will I hear thee, and thou ſhalt Praiſe Me.* (*Pſal.*50.15.) And this is the reaſon, why, in that Excellent Form of Prayer which our Saviour himſelf hath given us, he doth not ſend us to any other then this Heavenly Father. *When ye Pray, Say, Our Father which art in Heaven.* (*Mat.*6.9. *Luke* 11.2.) This is not a Throne cover'd with Flames of Fire, (*Exod.*20.16. *&c. Heb.*12.18. *&c.*) or encompaſſed with Thunder and Lightnings, like that of Mount *Sinai*, upon which God *appear'd formerly* to publiſh the Law; and in ſuch a manner as ſtruck the *People* with Fright and Terrour. Here's no interdiction of our *Approaches*, as was there; but this *is a Throne of Grace* (*Heb.*4.16.) *unto which we may come boldly.* The Bloud of *Jeſus* hath quenched all thoſe Flames, calmed all thoſe Tempeſts; and, if I may ſo ſay, taken all thoſe Terrors out of the Hands of the Father, and Diſarmed Divine Juſtice.

To imagine that we need any other aſſiſtance or direction than that of this excellent Mediator and incomparable Advocate, (1 *Tim.*2.5. 1 *John* 2.1. *&c.*) were to trample under feet the Truths of the holy Scripture, and abſolutely to overthrow the greateſt conſolation that we have in our Religion. For as to all the diſtinctions that the Church of *Rome* makes uſe of for the ſupport of the contrary, and all the Reaſons they alledge for the eſtabliſhing of this *Error*, they are but as ſo many Forgeries and *Chimæra's* in the Brain; and Defences, common to the *Pagans* with *themſelves*, in their Addreſſes to their *Heroes* and Demi-Gods; under whoſe Protection they ranged themſelves, in hope of help at a time of Need. (See *Arnab. lib.*6. and 7. *Athenago Con.Gent. Tertul. Lactan. lib.* 1. *cap.*5. *& lib.*5. *c.* 10. *Euſeb. de Prepar. Evan. Epiph. Har.* 96.) Herein the Church of *Rome* hath ſo far imitated the *Pagans*, that they have moſt evidently Subſtituted the *Holy Virgin*, *Angels* and *Saints*, in the places (as it were) of the *Falſe Gods* of the *Heathen*, and to the infinite Scandal of the *Chriſtian Faith.* But in regard that the Learned of Our Communion have ſo ſubſtantially refuted, and confounded this *Error*, and that the Moderate and Reaſonable Part, even of the Church of *Rome* it ſelf, are not very poſitive in the defence of it, I ſhall ſpend no more time upon this Subject; taking for granted, that if Men would but labour once in earneſt

earneſt, for a Reformation, there would be little or no difficulty in the aboliſhing of a Practice ſo *Derogatory* and *Oppoſite* to the Glory of God.

And ſo for the Doctrine of *Purgatory*, which is borrow'd likewiſe of the *Pagans*, and has as much inſinuated it ſelf by the Weakneſs of the Firſt Chriſtians, (whereof in the foregoing Article) as through the Ignorance and Avarice of the *Paſtors*. Which has yet had ſo little Correſpondence with that *pretended* Fire which People have phancy'd ſince that time, that till about the end of the Sixth Century, it was believ'd to be no other than that of the *Laſt Judgment*. Now as Men, for the moſt part, made account, that all Believers without exception, were to paſs this Fire, that it might be to them in the Nature of a kind of Purgation; the *Prayers* they offer'd to God upon this ground, had no other aim, than to obtain ſome moderation of that Heat, in favour of thoſe on whoſe behalf the Prayers were preſented. And I need no other Proof of this, than the *Libera Nos Domine*, *The Good Lord deliver us*; which is the *ordinary Prayer* that is uſed by the Church of *Rome* for the *Dead*, at this day. But in the Seventh or Eighth Century, they hammer'd out a Phantaſtical, Ambulatory kind of *Purgatory*, into which poor Souls were to be plung'd; one while, in a burning heat that had no certain place aſſigned it; another while, in Ice, or ſomewhat elſe, as much, or more (perhaps) extravagant. And theſe *phancies* furniſhed matter for the *Legends* of thoſe times; and the account we have of them is ſo groſs and ridiculous, that a Man cannot read them, without indignation and amazement; to conſider how far the blindneſs of a Mans Spirit may *Tranſport* him, when he has once abandon'd the Word of God. The Age following gave this *Error* more Credit yet; the *Monks* that were inſtituted and multiply'd in theſe times of Darkneſs, having very much aſſiſted toward the confirming of this abuſe. Now as this falſe Perſwaſion has very much contributed, through the Credulity and Superſtition of the People, to the gathering and augmenting of their large Poſſeſſions; it is no wonder to find them the Zealous Supporters of an Opinion, and Maintainers of a Fire ſo much for their Intereſt, and that turns to ſo conſiderable an account. But as this *Error* has gotten ſome Credit, even among the Learned of our Adverſaries; who will have it to be only a *Metaphorical Fire*, and there they ſtop; with an ingenious confeſſion, that they know not what to determine in it: certainly this groſs Perſwaſion, that ought to be abſolutely rejected, becauſe it depretiates the Virtue and infinite Value of the Bloud of Our Saviour, would without much

Of Purganory. *Homer Odyſſ. 11. Virg. AEnead. 6. Plut. in Com. de Dæmon. Plato 10. de Leg. in Corg. in Phædr. Criſtit. de Bon. Diſc. l. 5. c. 11.*

Trouble fall of it self, if men would but have recourse to those Arguments against it, that they may be abundantly supplied withall out of the Holy Scriptures.

Of Praying for the Dead.

And the Error of praying for the *Dead* has as little to be said for't, as the former: Or if it has been in Practice, so long it may be, as from the Fourth, or Fifth Century, it has been upon considerations however far different from those that are alledg'd for the present use of it in the Church of *Rome*: For they pray'd in those times, for all the Saints in the Old and new Testament; even for the Holy and Blessed Virgin her self, whom they did not suppose to be in any Purgatory fire, (which (as we have said already) was not so much as heard of in those days) but in the Glory of Paradise, whereof they wish them still a higher degree and augmentation, by the happy Resurrection of their Bodies, that in their persons, entire, they might enjoy the Eternal Felicities of the Kingdom of Heaven. Now if this were taken and consider'd as it ought; This Prayer in my Opinion would not be altogether amiss; and yet being a nice and slippery Point, I should advise great Circumspection in the ordering of this Affair; and great care should be taken also to inform the People, lest either through ignorance, or superstition, they should stumble upon some foul and dangerous mistake.

But to be clearer yet, and more particular; This concession would not at all (in my opinion) Shock either Solid Devotion, or the Analogy of faith, if, to set forth the Correspondence which the Spirit of God approves of betwixt the Church Militant, and Triumphant: As undoubtedly, intent of this Prayer is, that in all our Spiritual Combats we may by the Grace of our Lord be Victorious over the Enemies of our Salvation; And that we also, commemorating those that are dead in the faith, and to the last gasp gave Evidence that they were united to *Jesus* Christ, should address our Vows, and Supplications to God, that he will be pleased to hasten the perfecting of their Joys and Beatitudes, either in giving them a particular sence of the Zeal of their Brethren, and Companions in the Service, that are yet in conflict with the world, or by the consummation of their felicity, which is not to take effect till after the blest Resurrection: Which in this matter ought to be the only scope of our Prayers. This in my Judgment may serve to nourish Piety, enflame Charity, and to take off our affections from this world, betwixt which, and Heaven, there should be such a Commerce, as by a fair Line of Communication, (If I may use that Expression.)

And further, These Prayers addressing themselves to God alone, and having no other design but in conformity to his word, I see no hurt in the case: For tho' that in Holy writ this is not expressly commanded, it is yet tacitly contained, as is very easy to make appear even in that form, which our Saviour himself has given us, for the Model of all our Prayers. Beside that it would be of great use for the discharge of those false Accusations that are urged against us, as if we had no remembrance or consideration for our Brethren, after that God has withdrawn them to himself. It is yet certain all this while, that tho' our Liturgies have not appointed any Injunction particular, and express; we do nevertheless in General Terms pray for the full Beatification of the faithful, and by our Prayers, in a manner, to hasten the Manifestation, and last coming of our Saviour *Jesus Christ*; wherefore, if we stood there, and govern'd our selves in an Analogy to the Faith, making the Scope of our Prayers to be only the facilitating of a happy Re-union: I am well-satisfied, that a man may comply in this point of Devotion, without any harm to his conscience.

Of Humane Satisfactions.

As to *human satisfactions*, and the *Merit* of *good works*, a man cannot, without extream vanity, and transcendent pride, perswade himself that such poor and miserable Creatures as we are, can, by all that is possible for us to do, of what quality soever, be able to satisfie divine justice, and by this means merit Eternal Life: For our satisfactions must be infinite, as well as Gods justice to gain that point; and there must be some proportion betwixt our good actions, and the glory of Paradise. Beside that, let us set what face on't we please, we cannot but acknowledg it our selves, that there is nothing in us, but what we hold of the pure liberality of God: for as the Apostle teaches us (1 *Cor.* 7. *what is that we have not receiv'd?* and if we have receiv'd it, why do we boast of it, as if it were our own, and had not been bestow'd upon us? Away with this Pharisaical Presumption, that hinders us from acknowledging, that it is to God alone that we are purely indebted for our Salvation; and would perswade us to stitch our own wretched Rags to the precious Robe of our Saviour, as he himself hath said unto us (*Mat.* 9. 16.) *no man putteth a piece of new cloth in unto old garment*, for it is altogether unsuitable, and incompatible.

But again, what are the *satisfactions* and the *good works* that *Rome* has invented to acquire Heaven? Methinks it should put a man out of countenance, the presumption of employing *Hair-Cloth*, so many lashes of a *Whip*, and *ridiculous obediences*, *Scapulars*; the *Seraphick St. Francis's Girdle*, so many Prayers by Tale, upon a *Rosary*, or upon

*Beads* that have been conſecrated by the touch of I know not what *Images or Reliques*, which in Viſits and Pilgrimages have raiſed part of the Money that ſerves them for their entertainment, and upon which the Pope has ſet a price, as well as upon Sins, and the moſt black and horrible Crimes that we find tax'd in this Chancery. And the moſt execrable part of the ſtory (as is ſaid before) is, that thoſe that are committed againſt His Holineſs, are rated higher than thoſe againſt the Divine and Infinite Majeſty of God. At this rate all things are put to ſale in that Church, which they have moſt ſcandalouſly turn'd into a Money-Bank, to the everlaſting reproach even of our Chriſtian Profeſſion.

But yet as all theſe things are of great ſervice toward the elevation of the Papal Authority, and that they claw and gratifie the vanity and ambition of the Monks, who made vaſt advantages of this way of Commerce. And as this is it whereupon the ſuperſtitious Devotion of the Common People is principally founded, eſpecially in all thoſe places where the Reformation has not yet appeared, and where the whole ſtreſs of their Religion lies upon Imaginary Devotions, it is no wonder if they beſtir themſelves, and cry out amain, when they come to be touch'd in ſo tender a part; and if their temporal Intereſt carries them on in the defence of Doctrines ſo abſurd, and ſo contrary to the Principles of Chriſtianity it ſelf.

The oppoſition upon this point I know is very great; and yet I do perſuade my ſelf, conſidering the great numbers of Biſhops and Doctors, and all the clear-ſighted men of the *Romiſh* Communion, that exclaime againſt this abuſe, and would be glad with all their hearts to ſee it ſet right; I do yet hope and perſuade my ſelf, I ſay, that without any great difficulty this miſchievous Weed may be torn up by the roots. And as to what concerns the Intereſt of the Monks, (who in effect have the moſt to loſe) I am confident that if they would but freely and impartially examine things, they would ſoon diſcover the vanity and foollery of them, and of their own accord abandon theſe Baubles; at the ſame time giving glory to God, and conforming themſelves to his holy word; embracing with a Faith lively and active to all good works, the perfect ſatisfaction to our Lord Jeſus; to which theſe *human ſatisfactions*, and a pretended *merit* reſulting from them, are diametrically oppoſite and injurious.

Thoſe perſons that would ſatisfie Divine Juſtice with falſe money, are ſtill exclaiming againſt us for Libertines and the enemies of good works, becauſe we lay open the meanneſs of that impoſture, tho we have over and over refuted that abominable calumny, and declar'd to the world that we look upon good works as the ready way that leads to the Kingdom of Heaven, and that there can be no thought of coming thither by the

the way that leads to deſtruction. For tho true it is, that we are ſav'd by the imputative righteouſneſs of our Saviour, which opens the Gate of Paradiſe unto us, yet it can never be truly embrac'd by the Faith of him that believeth in this good Jeſus as his onely Redeemer, unleſs at the ſame time he be united unto him by the incomprehenſible virtue of his holy Spirit, that regenerates and ſanctifies him, and infuſes into his Soul (by the efficacy of this ſacred Union) the ſeeds of Life Celeſtial and wholly Divine; which makes him ſay with the holy Apoſtle, *Gal.*2.20. *I am crucified to Chriſt, nevertheleſs I live; yet not I, but Chriſt that liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.* He that ſays he lives after this manner muſt of neceſſity do good works, for he is otherwiſe a Liar and an Hypocrite. And tho we both know and teach that without this Sanctification, and this Heavenly Life, no man ſhall ever be admitted to the glorious viſion of God; this does not yet hinder us from acknowledging *that every good gift, and every perfect gift, is of God, and cometh down from the Father of Lights*, S. *James* 1.17. So that ſince theſe Graces are of Gods pure liberality, it is moſt reaſonable that we ſhould ſolemnly acknowledge it, concluding with S. *Paul*, that as *the wages of ſin is death*, ſo *the gift of God is eternal life through Jeſus Chriſt our Lord.*

If the *Jeſuits* from the middle of the laſt Century that they have been in the world, had not labour'd the eſtabliſhment of this arrogant Doctrine, that puffs up man in his own conceit, and takes away his gratitude that he ows to the goodneſs of Almighty God for the ſalvation of his Soul; Theſe ſhadows of the earth would have diſappear'd, and been wholly diſſipated, before the reſplendent Light of the Goſpel, which from that time has ſhin'd ſo bright, and in ſo wonderful a manner. But there is ſo ſtrong a League betwixt this particular Society and the Papal Seat, that it has hitherto yielded them a very powerful Protection. Inſomuch that even thoſe of the *Romiſh* Communion themſelves, when they have had a mind to publiſh their thoughts freely and truly upon this matter, the Intrigues and Artifices of theſe new Doctors have ſo far prevailed, that the bare oppoſal of them has been a ground ſufficient for a cruel Perſecution, and to rank them amongſt thoſe that they brand for Hereticks.

But ſo great is the force of Truth, that it makes even the Perſecutors themſelves pronounce the Sentence of their own Condemnation. In vain do theſe Prophets of the Papacy advance themſelves upon the Mountains of *Rome*, to curſe the People of God. They muſt at laſt in ſpite of their hearts be forc'd to acknowledg that *the Tabernacles of Jacob are goodly, and the Tents of the Iſrael of God ought to be choſen*, (Numb. 24. 5). as the beſt and moſt aſſur'd of all Retreats. Cardinal *Bellarmine*, (a Jeſuite)

is

is forc'd by the ſtrength of our Arguments drawn from the word of God, to make his Confeſſion, and depoſe in our favour. This Cardinal having done all that was in him to prove that man might ſatisfie the juſtice of God, and juſtifie himſelf by his good works, before the great Tribunal; being conſcious to himſelf that he could not make it out, he comes to the deciſion of the queſtion, with the ſolemnity of this following ſentence; (*Bel. Juſt. L. 5. C. 7. Id. Cap.* 17.) *That becauſe of the uncertainty of the particular juſtice of man, and the danger of vain glory, it is ſafer to renounce to all human merits, and to put our truſt in the mercy of God alone.* After this Teſtimony, who ſhall dare pretend to works of *Supererogation*, and to thoſe Lawrels and Crowns of Glory, to which the vanity of moſt Monks aſpire, and with a belief too that they deſerv'd them?

It will be ſaid, perhaps, that this is only the Miniſtring of a Pillow to carnal Security; and to baniſh all means of incitation or encouragement to good manners; for what are we the better for good works then? or what need we trouble our ſelves about them? I ſhall reply to this onely by ſome ſuperaddition to the Reaſons I have laid down before. It behoves us to apply our ſelves, nay and to devote our ſelves, to well doing; not by any motive of Intereſt, or for any advantage that may ariſe from it, but becauſe God commands it; that God from whom we receive our life and being, the Supreme Good, and who alone can anſwer and accompliſh all our hopes, after that which he hath done for us already, in delivering his Son up to the death of the Croſs for our redemption, what is there that we are not bound to do for him? And if we love him truly, as after ſo many and ſo great Obligations, why ſhould we not? We ought to take a ſingular delight in obſerving his Commandments, and doing all thoſe things that are agreeable to him. It is onely by the means of our good works that we make our light to ſhine before men, and ſo oblige them to glorifie together with us our Heavenly Father. They confirm us in our Faith, and ſerve as an unqueſtionable Evidence that we are the Children of God, and that he hath called us out to enjoy with him one day, a bleſſed and everlaſting life; having given us here below in this Sanctification the firſt fruits and earneſt of it; and as the gifts of his calling are without repentance, they are further alſo an aſſured Pledge to us, that God will not leave his work imperfect, but that by the abundant riches of his grace in our Lord *Jeſus Chriſt*, he will carry on that which he hath begun in us till it be finiſhed and brought to perfection; when he ſhall gather us up into his glory, and put us in the poſſeſſion of the Kingdom of Heaven.

I cannot quit this Divine Subject, without explaining my ſelf a little more particularly upon it, for the removing of that ſcandal which our Ad-

Adversaries with very little reason lay upon us, pretending to gather from some Expressions in some of our Authors, as if we were no Friend to good works; but whoever shall thoroughly examine it, will find the Charge to be very ill grounded: For tho they maintain that we have no other title to Heaven, than by the pure goodness and bounty of God, *who hath given us both to will and to do*, *Phil.* 2. 13. as we shall see in the next Chapter; yet for the continual encouragement of Believers in well doing, they have always taught that the goodness and benignity of God is so large and wonderful, that he will not fail to recompence and to remunerate our good actions with joys and beatitudes everlasting; not by a merit of Condignity or Proportion, (for what can we set in the balance against Paradise?) but if a man may so say, it is a voluntary engagement, by which, in contemplation of the Death and Passion of our Lord *Jesus Christ*, he is pleased in mercy to become obliged towards us.

This (I suppose) will be granted on both sides, that we have nothing in our selves that can disengage us from the bondage of sin, or whereby to gain this eternal bliss. Our Money does in some sort resemble those pieces of Leather, that have nothing of value in themselves but onely as they are studded with Nails, perhaps of Gold or Silver; and in that respect it is that they pass and are admitted, because such is the pleasure of the Prince whose stamp they bear: So this Gold of the perfect satisfaction of the Son of God covering all our imperfections, this is the onely reason that our good works are acceptable, and we our selves received into his favour; wherefore let us ascribe all the honour to him alone, and conclude this Chapter by the sound reason of that famous Defender of our Adversaries Doctrine, (*Bel. de Justif. lib.* 17.) who being press'd by the force of the Truth which he oppos'd, does amply confirm that which he has already avow'd upon this subject; *Either* (says he) *a man has a true merit, or he has not; if he has none, he's dangerously deceiv'd, and then he deceives himself if he depends upon false Merits; for* (as S. Bernard *tells us*) *they are false riches that rob us of the truth: but if he has true merits, he loses nothing by setting no value upon them, but places his whole trust in the mercies of God alone.* This Cardinal in his last Will desires Pardon of Almighty God, *not as a Price of Merits, but a Distributer of Graces.*

CHAP.

## CHAP. III.

### *Of* Election and Reprobation, *and of* Free Will. *Great Caution to be used in the* manner *of exposing these Christian Truths to the people; and what terms to make use of, that we may all speak the same Language in our Land.*

AS the Projectors of the proud Tower of *Babel*, (by which they pretended in some sort to brave the Heavens, and secure themselves even from Thunder it self) these Projectors were confounded in this their presumptious design, to which their execrable Vanity had transported them; and that which they reckon'd on as the subject matter for their Ambition to work upon, and the foundation of their glory, prov'd the cause of their Confusion, and the eternal monument of their Shame: So these audacious people that presume to pry into the Cabinet of the King of Kings, and to make a discovery of all the Secrets in it, by searching into and sounding the depths and the incomprehensible mysteries of the eternal Election and Reprobation which he hath made of the Faithful, and of he Unbelievers; what are these people to expect, but the most dreadful effects of a just indignation? and not only to be confounded and dispers'd with the proud Builders of *Babel*; but also with the Revolted Angels, that attempted the raising of themselves up to the Throne of the King of Glory? And they deserve as well to be thrown down to all eternity into the deepest Abysses, the Crime and the Enterprize of the one being no way inferiour, nay perhaps superiour to that of the other.

If in our discourses upon the most familiar works of nature, by which we understand no more than the admirable order which God hath disposed in the production, conservation, and Government of the Universe; if I say, we do no more than fumble and faulter, even in those ordinary cases, and we are not able to say whether the reasons we make use of are the only reasons that can be given; or if there are not better yet behind; or if those reasons themselves are of force enough to give us a plenary satisfaction; how, and with what confidence shall we undertake to penetrate and

and dive, with our sacrilegious hands, into the profound and unsearchable Councels of the Creator of all things, and the Authour even of Nature it self?

And yet there are found of these adventurous Spirits, both in the Church of *Rome*, and among our selves too, that have the boldness to pronounce upon these high and sublime matters, and who, (instead of adoring those wonderful Mysteries which God hath reserved to himself, and crying out with St. *Paul* (*Rom.* 11. 31.) *O the Depths of the Riches, both of the Wisdom and Knowledg of God! how unsearchable are his judgments, and his ways are past finding out.*) have yet the temerity to assign the reasons of God's Decrees, and to talk of his secret will with as much confidence as if they had been of his Councel. And they do not rest there neither; but because we are obliged to contemplate the divine nature as constant and invariable in what he has determin'd; these inconsiderate men set themselves to work upon that speculation; and upon this Theological Abstraction, instead of encouraging and comforting the weak, they fill and confound them with affrights, and cast them down into fatal and deplorable despairs. This is the fruit of the discourses of these *Superlapsarians*, who to elevate the power of God and his absolute dominion over all his Creatures, treat of him in such wild and extravagant terms, that they do not only give great offence to many Believers, but an offence that is not without some kind of horrour; for let men think what they will, this is not the way to defend the cause of the Almighty.

And This is it also that the Church of *Rome* has taken advantage of, for the defaming of our Doctrine, and the charging of us with wickedness and blasphemy. Now this accusation (as I shall shew presently) is wholly unreasonable; and yet I shall honestly confess it a thing to be wish'd, that some of our people had not in their Writings made use of those sharp, rude, and immoderate terms, which our Adversaries lay hold of to exclaim against us; and particularly against *Calvin*: for notwithstanding that they have explained themselves in Conformity to the word of God, they have yet laid themselves a little open to those that do not read them through; or otherwise, (perhaps) only to consider how to torture and wrest the meaning of them, in such sort, as to draw from them this false and infernal accusation. But if upon points so difficult to be understood; some people have treated the divine Epistles of the great Doctor of the Gentiles at so bold a rate, as we gather from the Apostle St. *Peter*, (2 *Pet.* 16.) We are not to wonder at it, if they make as bold with some of our Writers: and yet most assuredly, whosoever shall examine without prejudice their Opinions upon these high and mysterious matters, will find

them to be the very ſame in effect with thoſe of the great Apoſtle, and that they do adore with him, the incomprehenſible judgments of God, whoſe admirable diſpenſations are all equity and juſtice.

It is not that our Religion is founded upon any thing but holy Writ; neither do we account our ſelves oblig'd to defend *Calvin*, or any other man whatſoever, of our Communion, any further than as *men* under *infirmities*, and conſequently liable to failings. I ſhall not forbear yet in vindication of the Truth, and in juſtification of this great man, to cite ſome paſſages of his, where he has explain'd his opinion upon the Caſe and that in Terms ſo clear and intelligible, that this little will ſuffice to give any moderate man ſatisfaction. They that would have it more fully, and more at large, need not but repair to the Writings of this famous Authour, and to the particular Apologies that have been made for his Doctrine. But if, after this, any man ſhall be found that will ſtand out, it muſt be ſuch a one undoubtedly as is a lover of contention; and for thoſe that are the profeſs'd enemies of candour and truth, it is their buſineſs to entertain calumnies, and to pleaſe themſelves with falſehood.

Obſerve here how he expreſſes himſelf now, as well upon *Predeſtination*, and the abſolute Will of God, as upon the *cauſes of ſin*. (See his Tract of *Predeſtination*, in his *Opuſcula*, Printed at *Geneva* 1566) *Now for my part* (ſays he) *I ſhall not ſend Men to Gods Secret Election, to look there for their Salvation; but my advice is that they go directly to* Jeſus Chriſt, *in whom our Salvation lies open to us, which would otherwiſe be hid and unknown in the Secret Councel of the Almighty: For whoſoever doth not walk in the open way of the faith, Gods Election will be to him as a Labarynth, and plunge him into Death. And therefore if we would be ſure of the remiſſion of our Sins, with Peace of Conſcence, and aſſurance of Eternal Life, and call upon God, as our Heavenly father, without Doubting; we muſt not begin at the wrong end, by enquiring what God hath determin'd concerning us Before the Creation of the world: But after that rather which has been revealed to us of his Paternal Love in* Jeſus Chriſt, *and which is daily Preached unto us by the Goſpel.*

And ſo in his anſwer to the calumnies againſt Providence, (in his *Opuſcula* too) *The Firſt Article (ſays he to his Adverſary) that you have made choice of, is, that God by the pure and naked Decree of his will hath Created the greateſt part of the World to deſtruction; but that which you ſay there, of the greater part of the World, and of the pure and naked Decree of God, is counterfeited and forged in the ſhop of your own malicious Invention: For tho' God hath decreed from the begining, all things that were to befal Mankind, you ſhall not find yet in all my Writings any Expreſſion in favour of your accuſation, as if the Damnation of man had been the end of his Creation*

*And*

*And I do not only reject the* Jargon, *and* Gibberiſh *of the Schools concerning Gods abſolute Power, but I do alſo deteſt, and abhor it, in regard that it ſeparates the Juſtice of God from his Commandments.*

In his Treatiſe of *Predeſtination* (whence we have already Cited one pertinent Paſſage) ſpeaking of the Cauſe of ſin, he gives his Explication there, in theſe Words; *Though the will of God is the cauſe of all things; I do yet deny God to be the Author of Sin.* And again in the ſame Book, *They charge us* (ſays he) *with a baſe, and an unworthy Calumny, expounding it in ſuch manner, as if to ſay that the will of God is the cauſe of every thing that is done, were to charge God with being the Author of Sin.*

*Inſine*; *Inſtitut.* Cap. 4. *Li.* 2. *Sec.* 1. *The blindneſs of the wicked, and all the miſ-doings that follow it, are called the works of the Devil. And yet they are not to look for the cauſe of all this, beyone their own will, from whence proceeds the Root of wickedneſs, and in which is founded the Kingdom of the Devil, that is to ſay, of Sin.* In the 4*th*. Section he ſays, (after *St. Auguſtin* of *Predeſtination*) *that the Sins of the Wicked are out of their own Corruption, and in Sinning that they do this, or that, is the Virtue or pleaſure of God that divides the Darkneſs as ſeemeth good unto himſelf.*

But if upon this Subject of the Cauſe of Sin, in the matter of Eternal Election, and Reprobation, Free-Will, and whatother Article ſoever hereupon depending; if (I ſay) our Author has in ſome paſſages puſh'd a little too far upon theſe Points; we may ſay likewiſe in his Juſtification, that he has not only kept himſelf to the words of the Holy Text, as the Sacred Clew that muſt guide and lead him out of this Terrible Labyrinth; but he has alſo ſupported himſelf upon the Authority of *St. Auguſtin*, and of *St. Proſper*, (his Diſcipline) who have been the greateſt Defenders of Grace againſt the Haughty and Preſumptious. If they ſhould now deal as ſeverely with theſe great Saints, as they do with *Calvin*, they would find many expreſſions even among them too not leſs harſh (perhaps) then *Calvins*; eſpecially in *St. Auguſtin*: So hard a thing is it, even for the moſt Orthodox, to treat of theſe profound Myſteries, without now and then a ſlip, and paſſing the Limits to which they ſhould have Confin'd their diſcourſe,

St. Auguſt. Cap. 20. of Grace and free will. It. C. 21. in his Manuel to Laurent. C. 100. 101. *&c.* Againſt Julian. L. 5. Cap. 3.

I could ſhew further that the moſt eminent of our Adverſaries, *S. Th. Aquinas*, *Lombard*, *Scotus*, *Ferius*, *Driedon*, *Eſtius*, *Matthew* of *Riſpolis*, and all the School-men, are unanimouſly of our opinion in this matter; nay and *Bellarmine*, *Perevius*, *and* Father *Petau* (Jeſuites) come ſo near, that we could ſubſcribe to what they have deliver'd; and that the Principal Doctors of the *Romiſh* Communion have gone as far, (or

urther perhaps,) as that amounts to, which they charge upon *Calvin*. But I would get clear (as ſoon as I can) of this argument; for there are ſo many difficulties in it, that it is in truth the ſubject of our faith, rather than of our reaſon. I ſhall only ſay this, that it is a caſe wherein it is ſufficient for us to adore, without medling to ſound thoſe depths which God hath not thought fit to reveal in his word; and withal to conſider, that ſo long as we live in this mortal body, we ſhall never be able to comprehend theſe ſecrets; nor ever able to diſcover them, till we ſhall be received into the bleſſed Manſions of Immortality, and the Eternal Glory of Paradiſe. Wherefore I ſhall content my ſelf to quote in the Margent ſome paſſages out of the Writings of the *Romiſh* Doctors, that have handled theſe high queſtions, and leave the learned to find out the reſt. I ſhall cloſe up this Article with what I find in the Decree *D'Yues*, Biſhop of *Chartres*. *Cap.* 35. of *Predeſtination*, which is taken out of the Writings of St. *Fulgentius*. I do firmly believe, *and without any doubt* (ſays he) *that all thoſe whom God by his gratuitous bounty hath made veſſels of mercy, were predeſtinated by God from before the foundation of the world, to the adoption of the Children of God: ſo that not one of theſe whom he hath predeſtinated to the Kingdom of Heaven, can ever periſh; nor one of thoſe whom he hath not predeſtinated to life, can poſſibly be ſav'd. For this Predeſtination is a gratuitous preparation of that bounty by which the Apoſtle ſays, that* we have been predeſtinated by the adoption of the Children of God by Jeſus Chriſt in himſelf.

Tho. *Aquin* Comment. on. Rom. Cap. 9. *Lect.* 3. Bellarm. Cap. 13. Li. 2. of the loſs of Grace, *&c.* Driedo de Concor. Grat. and Lib. Arb. fol. 55. Perer, Petau. Salmero, *&c.*

Now ſeeing that all the *Roman* Catholicks; the *Thomiſts*, *Janſeniſts*, *Moliniſts*, *Jeſuites*, hold theſe matters to be of ſo great difficulty, that it is impoſſible to ſolve or decide them: as all the Proteſtants (on the other ſide) that have divided from the Church of *Rome*; (*Lutherans*, *Calviniſts*, *Arminians* (as they call them *&c.*) agree in the ſame opinion; what needs this bitterneſs and violence of Tranſport, the one againſt the other? To what end do they trouble their heads ſo much to give the reaſons of things which they themſelves confeſs they do not underſtand: And about *Hypotheſes* and imaginary ſuppoſitions, to tear one another to pieces in a way ſo remote from Chriſtian Charity and compaſſion?

They do all declare themſelves the profeſs'd Enemies of *Pelagianiſm*, and *Semi-Pelagianiſm*; they do unanimouſly agree, that all things are guided and governed by the wiſe providence of God, who diſpoſes of all events (by his admirable wiſdom) for ends and reaſons that we cannot comprehend: but they are always equitable and juſt, and for his own glory, and the good and ſalvation of all thoſe that have recourſe to his boun-

bounty and mercy. They do all proclaim aloud, that God is not the Author of ſin; and that he does not incite men to wickedneſs. This would be contrary to the divine nature, which is all pure and holy; and a man cannot entertain any other thought of it, without a horrible, and a moſt dreadful blaſphemy. Neither is there any one ſoul in all theſe differing parties, who does not agree, that in this marvelous diſpoſition of good and evil, though not any thing falls out here below, without the concourſe and direction of the providence of God; this is yet to be underſtood of *natural actions*, and with this regard, that *it is in him that we live, move, and have our Being*. But no way reſpecting the malice of the heart, or that perverſity that adheres to, and reſides in the actions of the will: they do all agree yet, that if man be deſtroy'd, it is his own fault; and that when he flyes out into diſobedience, and falls into ſin, it is purely the effect of his own will, and without any force upon him, or conſtreint. As God teaches us in his word. *Hoſea* 13. 9. *O Iſrael thou haſt deſtroyed thy ſelf, but in me is thy help.* They do all likewiſe avow, that man has from his very cradle the unhappy Seeds of ſin, and that ſo ſoon as ever the will comes to exercile its functions, we come preſently to diſcover it in the ſad and miſerable effects: and moreover, that it is from the corrupted ſource of *Adam* the firſt father of mankind, whence all this diſorder proceeds; and from which we draw our perverſeneſs; and that we ſhould undoubtedly periſh in this fatal and lamentable condition, if God (that is infinitely good) did not by an efficacious grace draw us out from death and deſtruction, by the Infinite mercy that he hath manifeſted to all mankind in *Jeſus Chriſt*; the bleſſed Seed that has broken the head of the Serpent: for though the *Arminians*, *Moliniſts*, and *Jeſuites*, pretend that man has been reinſtated whether by the promiſe of the Redeemer made to our firſt parents or by the waſhing of the water of holy Baptiſm: yet ſo it is, that both the one and the other, though their opinions (eſpecially thoſe of the latter) imply an infinite number of abſurdities, notwithſtanding this diverſity (I ſay) of thoughts, they do yet unanimouſly acknowledg, that *God has ſo loved the world* (*John*, 13. 16.) *that he gave his only begotten Son, that we ſhould not periſh, but have everlaſting life*: and that all the ſpiritual advantages which they poſſeſs, owe their Original to the infinite mercy of God. And though theſe arrogant people aim at the leſſening (in ſome ſort) of the Obligations that they owe to him alone: yet if a man looks narrowly into the Reaſons of the one and the other, though ſome of them we find to be very abſurd, and their *Hypotheſes* wholly injurious, and derogatory to the attributes and perfections of the divine nature: we find nevertheleſs, that for the greater part of the matter in conteſt, it is no more (to take it Right) than a meer *Logomachy*, and a Combate of words and Syllables, rather than the true ſubject of the diſpute.

Where-

Whereupon to deal freely, I muſt needs ſay, that in great likelyhood becauſe the *Thomiſts and Janſeniſts* in the Communion of *Rome*, and the *Lutherans and Calvinſts* among the *Proteſtants*, (which Names are uſed onely for diſtinction) when they came to handle theſe nice points, have deliver'd themſelves in harſh and extravagant terms, (as we have ſaid already;) and that when they pretend to elevate the Omnipotence of God, they expreſs themſelves in *Hyperbole's and Figures*. The *Moliniſts, Jeſuits, and Arminians*, would not onely perſuade the World, that we make God the Author of ſin, but (I ſpeak it with trembling and horrour) that he takes delight in forming of Creatures purpoſely to caſt them into Hell, without any other cauſe or reaſon than that of his own Will. Others caſt themſelves into the contrary extreme, and accuſe the *Moliniſts, Jeſuits, and Arminians*, as Enemies to the *grace of Jeſus Chriſt*, and detracting from God that which does belong to him, in ſuch ſort as to make his Will and Decrees dependent upon the Will of Man; and in effect according to their way of ſpeaking of this *will of man*, and of advancing his *free will*, there is but too juſt occaſion given for all theſe Accuſations. And indeed they have among them a ſort of proud conceited people, that will yet undertake the defence of the moſt abſurd and heterodox of theſe Opinions. I am not yet ſo uncharitable, as to reckon among theſe Animals of pride and vain glory, thoſe people that are not guilty of this Exceſs; ſeeing that the force and evidence of the Truth has conſtrained Cardinal *Bellarmine, Pererius, and Petau*, (tho Jeſuits) to fall into the ſame Opinions that they would oppoſe, (as is already ſaid.) Now if ſome of the *Arminians and Jeſuits* tranſport themſelves, as if they had broken their Chains, againſt the Orthodox Doctrine, it is a ſufficient Evidence that they are not guided by the Spirit of God; and that theſe ungrateful men (to ſpeak in the terms of the Scripture) *ſacrifice unto their Nets, and burn incenſe unto their Drag*; and make it evidently appear that they are not directed by the Father of Lights, but by the Spirit of Error, and by their own wicked and corrupted Wills. So great a Truth is it, that a carnal man cannot underſtand the things of God, which to his perverſe and raſh Judgment ſeem to be fooliſhneſs, in regard that they are onely to be diſcerned by the Spirit. Now ſeeing them in this miſerable condition, what have we to do but pray to God for them, that he would give them his grace to diſcern and confeſs the Truth? To the end that according to Duty and Obligation they may aſcribe to this Father of Mercies, who is the Author of every good and perfect gift, the beginning, progreſs, and accompliſhment of the marvellous work of our Salvation.

As to the advantage that the *Church of Rome* has of us in the computation of the number, ſince we are agreed in the Fundamentals of this Doctrine,

ſtrine, as we have already ſet forth, and that our diſſent is but with a few of their Doctors; it would not be very hard (I ſhould think) to find out ſuch a Biaſs of Temperament, drawn from the Word of God, in the propoſing of theſe Opinions, and in terms ſo proportioned to their ſublimity, as all humble and moderate Spirits would find ſufficient for their ſatisfaction.

But I muſt not yet conclude this Chapter, without an offer of ſome wholeſom Advice, and paſſing ſome Reflections, which I conceive may be in ſome meaſure ſerviceable toward the bonnding of the perverſe and damnable Curioſity of the greateſt part of Mankind. But if what I am now upon may ſeem a little beſide the buſineſs, my excuſe muſt be, that I have been ſo agreeably tranſported by the fair and glorious ſubject of this Diſcourſe, that I could not contain my ſelf. And as I my ſelf, the more I have conſider'd it, have ſtill met with Comfort and Inſtruction in Proportion; ſo I reckon'd my ſelf oblig'd to communicate Part of it to others, and not to deprive them of a fruit that is now in Seaſon, and being ſo excellent, ought to be made Common.

Let us Remember that *the ſecret things belong unto the Lord our God, but thoſe things that are Revealed, belong unto us and to our Children for ever. Deut.* 29. 29.

Let us with grief acknowledge, that we are tainted with a miſerable corruption of Nature, which has not onely darkened our Underſtanding, but render'd our Will and our Affections the ſlaves of our moſt diſorderly Paſſions; and that it is the deadly conſequence of the ſin of our firſt Father, that has caſt us into this lamentable diſorder. It is not for us to amuſe our ſelves upon the ſearch, how this ſpiritual Leproſie could convey it ſelf to Poſterity; but let us embrace the infallible Remedy which God hath given us in *Jeſus Chriſt*; and if we will but apply it, we may promiſe our ſelves a perfect Recovery.

Let us have a care of doubting of the goodneſs and mercy of God, as the greateſt outrage that we can commit againſt the Divine Majeſty: For (*Numb.* 23. 19.) *God is not a man that he ſhould lie, nor the ſon of man that he ſhould repent.* The Old Teſtament (how rigorous ſoever it may be thought) is every where repleniſhed with the promiſes of Grace, as well as the New, that has diffuſed the report of them over the face of the whole Earth, and we ſhall give you ſome of them for the conſolation of of Believers. *Ezek.* 18. 32. *I have no pleaſure in the death of him that dieth, ſaith the Lord God: wherefore turn your ſelves, and live ye.* And the ſame Prophet in another place, (*chap.* 33. 11.) *Say unto them, As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O ye houſe of Iſrael?*

And

And *Jeſus Chriſt* tells us himſelf in the Goſpel, (in that gracious paſſage above recited, *John* 3.16.) that, *God ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth in him ſhould not periſh but have everlaſting life.* And S. *Peter* tells us, *Acts* 10.35. & 15.31. that, *In every nation he that feareth him, and worketh righteouſneſs, is acceptable with him.* And ſo S. *Paul*, *Rom.* 10.9. *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved.* And again, 1 *Tim.* 1.15. *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners.* And now to mark out unto us the tenderneſs and amplitude of the Divine Love, he adds, (*chap.* 2.4.) *Who will have all men to be ſaved, and to come unto the knowledge of the truth.* And this is it that in his Epiſtle to *Titus* 2.11. he goes over with again, *The grace of God that bringeth unto ſalvation, hath appeared unto all men.* And then in the ſecond *Catholick Epiſtle* of S. *Peter*, (*chap.* 3.9.) *The Lord is long ſuffering to us-ward; not willing that any ſhould periſh, but that all ſhould come to repentance.* In fine, (for I ſhould never have done to cite all the places of holy Scripture, that give evidence for this inconteſtable Truth) *This is he* (ſays the well-beloved Diſciple 1 *John* 2.2.) *that is the propitiation for our ſins; and not for ours onely, but for the ſins of the whole world.* Let us treaſure up in our hearts all theſe promiſes, and not doubt but that God, if we embrace them affectionately and ſincerely, will effectuate them upon us; *For the Lord is gracious and merciful*, (*Pſal.* 145.8,9.) *long ſuffering and of great goodneſs. The Lord is loving unto every man, and his mercy is over all his works.*

Let us hold it then for a certain truth, that the predeſtinating of the faithful to eternal Salvation is wholly gratuitous, and founded upon the goodneſs and mercy of God in *Jeſus Chriſt*. And that all thoſe that believe in this good Redeemer, as the Saviour that was to come into the world, and that are careful to ſerve God according to the purity of his Word, and who by an active and fruitful Faith in all good and holy actions, give teſtimony to the end of their lives, of their piety toward God, and charity toward their Neighbours, theſe perſons are infallibly of the number of the Elect, and predeſtinated to eternal ſalvation. For tho Gods Children may have their ſpiritual ſlips and failings, nay and ſuch falls too that look as if they were never to be recovered; as in the caſes of *Lot*, *David*, *Solomon*, *Manaſſes*, *S. Peter*, *&c.* yet ſuch is the tenderneſs of God toward poor repentant ſinners, that he never rejects any of thoſe that return to him. *Iſa.* 42.3. *A bruiſed reed ſhall he not break, and the ſmoaking flax ſhall he not quench.*

If

If Faith be a condition neceſſary, and Sanctification a viſible Marke of *Election*; Infidelity and Sin, muſt be a clear Sign of *Reprobation*, in thoſe that depart this World without renouncing their incredulity and their ſins, and asking Gods Pardon for them. If the one opens the Gates of Heaven to Believers, the other *precipitates* unbelievers into the loweſt Hell; and they ſhall never need to look further than themſelves, for the cauſe of their *Reprobation*; for there is no other, than their contempt for the Promiſes of the Goſpel, and their hardneſs in ſin. It is with great Juſtice then that God abandons and puniſhes thoſe impenitents, after ſo many invitations, by his long patience and forbearance to Repentance. And they will know one day, to their eternal Confuſion, that as well in the Works of Nature, as in the Holy Scriptures, they have had means enough to know the Creator of the *Univerſe*, and to learn both to adore and ſerve him. But if either they have not ſufficiently enquir'd after them, or miſerably neglect them, no wonder if they are become the Objects of the Wrath and ireful Indignation of Almighty God.

But when this thought carrys a Man to conſider what infinite numbers of *People* are ſtill wrapt up in the profound darkneſs of *Paganiſm*, and totally depriv'd of the Knowledge of the True God; how many under *Judaiſm*; and what prodigious Multitudes there are, that run headlong after the Rages and Impoſtures of *Mahomet*; to ſay nothing of thoſe that are equally in a ſtate of infidelity; this is a Conſideration, which, I confeſs, at firſt bluſh would amaze a Man. But yet, when a body comes to find, on the other hand, that there is nothing omitted on Gods part to withdraw Men from the perverſeneſs of their Wandrings and Errors; *People* will have a care of entertaining ſo impious a Thought, as to accuſe the incomprehenſible Wiſdom and Goodneſs of God; and to controul ſo holy and juſt a Providence, as that which in this whole Æconomy is made manifeſt unto us.

Has not God given to the *Pagans*, (*Acts* 17. 27. *Rom.* 1. 19.) and ſet before their Eies the glorious and magnifique Draught or Table of the Univerſe? where he has not only painted his Power and his Goodneſs, but even the very Rays of his Mercy; to the end, that by the delight (as it were) of the taſte, Men might be invited into a further ſearch, and diſcovery of his Works: And though they have not a Law given them expreſs (as the *Jews* and *Chriſtians*) he hath yet given a Law to *them*, as well as to the *other*; that is to ſay, a *Law natural*, which he hath graven in the Conſciences, in Characters never to be defac'd. And let their Underſtandings be never ſo dark; it is yet a Conviction ſufficient enough on Gods part (*their very thoughts accuſing or excuſing them*) of their cor-

ruption and hardneſs in ſin, to which they deliver up themſelves, with the full conſent of their wills, and without any conſtraint; nay, and wherein they have no mind at all to rectifie themſelves: So that making an ill uſe of Gods Celeſtial Graces, it is but juſt, on his part, to leave them to themſelves; and then for the Puniſhment of their Impiety and Crimes, he deprives them of the means of a more ample Revelation.

But all this while, it will be ſaid, that they have heard nothing of the Goſpel, which is true; and it will not be as a puniſhment for their diſobedience, that God will condemn them at the Laſt Day; for that would not ſtand with the Equity of his Divine Juſtice. But a Man may ſay without temerity, that it is becauſe they have not cultivated the Revelation of God that was made unto them, in the Works of Nature; and for having defaced the internal Motions of Natural Goodneſs, which he had imprinted in their Souls. For although the ſin of our Firſt Parents defaced the Goodneſs and the Super-natural Perfection wherein Man was Created; one cannot yet affirm, without Blaſphemy, that thoſe Souls which were Created immediately by God, were not created with this natural Integrity and Goodneſs; and tho they cannot be re-inſtituted in their Super-Naturals, but by the Grace of the Redeemer, apprehended by Faith, according to the divers degrees of Revelation, which God has given to Mankind in order to their Salvation: yet ſo it is, that theſe Infidels having abuſed the remainder of thoſe Original Rights, and miſerably extinguiſh'd them by their Paſſions and Diſorders; this is it certainly that will be the Cauſe of their Rejection and Eternal Damnation.

And it does the more exalt the infinite Goodneſs and Mercy of God, if I am of Opinion, that it has not been always neceſſary that this Revelation of the Promiſe of the bleſſed Seed, ſhould be communicated after the ſame manner, and ſo explicitly at one time, as it has at another, either under the Oeconomy of Nature, or under that of the Law, (as we ſhall ſhew hereafter) and that God has reaſons for it in reſpect of himſelf; for which, according to his *profound* Wiſdom, he hath been pleaſed to proceed after ſuch a manner. For is it not true, that though before the Deluge, this ſalutary promiſe was conſerved more Religiouſly among the Deſcendents of *Seth*, than among thoſe of *Cain?* but it muſt be yet confeſs'd, that the Salvation which we obtain by this only means, has likewiſe been preſented to others; and that God did forbear puniſhing of them for their Irreligion and Wickedneſs, that they might have time for Repentance. This was the reaſon that *Enoch* and *Noah*, (*Jude v.* 14, 1 *Pet.* 3. 20.) as the Heraulds of Divine Juſtice, denounced to them

in

in that time, the Judgments of God, and to convince them of their Rebellion, and leave them before his Tribunal without excuſe; it is alſo for the ſame reaſon that God was pleaſed there ſhould be a *Melchiſedec* among the *Canaanites*, who was not only *a Prieſt of the High God*, (*Gen.*14.18.) but which is more, an excellent, and a moſt particular Type of the Sacred Perſon of *Jeſus Chriſt* (*Heb.*7.3.) And that the Patriarchs *Abraham*, *Iſaac* and *Jacob*, took up their Habitations among the Infidels in *Chaldea*, *Syria*, *Egypt* and *Canaan*. Can any Man honeſtly, and without a Scandal upon the Memory of theſe Holy Perſons, imagine that they were wanting in their endeavours to inform the People they liv'd withal, concerning the Divinity that they Ador'd, and to which they pay'd their *Sacrifices* and *Vows*? And then *Joſeph* and the *Iſraelites* in *Egypt*, did not they likewiſe do the ſame? and was it not in that School alſo, that *Jethro* the *Midianite* (*Moſes*'s Father in Law) was inſtructed? And then the Holy Man of God *Job* and the Friends of *Job*, did not they make it *appear* by their excellent Diſcourſes in the middle of *Arabia*, that they were not ignorant of the Knowledge of the True God? for they had their Sacrifices, and a regulated Worſhip which they render'd to his Divine Majeſty the Glorious and the Admirable Creator both of Heaven and Earth.

What is there more to be ſaid? Did not God ſend even to theſe People, tho not ſuch a Revelation as he beſtow'd upon the Seed of *Jacob*? *Luke* 4.26. Yet he ſent his Prophets, as his Embaſſadors, to declare his Judgments, and to bring them to *Repentance*. Was not this the end of his ſending *Jonah* to *Nineveh*? (*Jonas Cap.* 1. *Cap.* 3.) Can we allow all this, and yet without an affront to God himſelf, and to his holy Government, imagine that he would have ſent this good Man, (who was an Excellent Figure of Our Saviour himſelf) if it had not been by this Means to ſhew Mercy, and to offer his Grace to as many of thoſe Populous Nations as ſhould deſire to receive it? And it was for the ſame reaſon alſo, that a great many of the *Pagans* joyn'd themſelves to the *People* of God; and that after ſome certain Ceremonies paſs'd, the Law it ſelf admitted them. Among which *Proſelites*, there were ſeveral (no doubt) that made the God of *Iſrael* known to the Nations from whence they came; but that which makes the goodneſs, and the wiſdom of this wonderful Proceeding the more admirable, is, that without doubt, the Tranſportation of the *Ten Tribes*, into *Aſſyria* and *Media*, and after that the Captivity of *Babylon*, were a moſt effectual means for the convincing of all theſe *Barbarous Nations*, of the *Errors* of their *Worſhip*; and inſinuating, as by ſo many degrees, the knowledge of this Eternal and True God. And has not *Philoſophy* it ſelf, in like manner been ſubſer-

vient to the True Religion? and it may be ſaid, without offence to the Verity or the Holineſs of the Goſpel, that the very *Reaſon* that was ſo much abus'd by the Wiſe Men of this World, when it came to be reſtor'd to its right uſe, by the Illuminations of the Grace of *Jeſus Chriſt*, did, in fine, oblige theſe Proud Spirits to bow down their Necks, under the agreeable Yoke of our Heavenly and Crucify'd Lord, and to improve the greateſt ſhame and ignominy that could befal them, to their *Happineſs* and *Glory*. The Finger of God was in it, and this wonderful thing was done before our own eyes.

If then, under that diſpenſation that preceded the illuſtrious manifeſtation of Our *Saviour*, they were made ſenſible of the effects; and ſome Rays of it were diffuſed among divers of the ſtrange Nations, that were in Allyance with *Iſrael*; it is not a thing to be imagin'd, without being wanting to the Goodneſs of God, that, ſince the coming of Our Redeemer, this Fulneſs of Grace ſhould be wholly lock'd up; and the *Æconomy* of the *Goſpel* leſs compaſſionate, in this *particular*, than that of Nature, or the Law. Wherefore if, among thoſe to whom God hath cauſed *Salvation* to be Publiquely Proclaim'd by the Merit of *Jeſus Chriſt*, the Bloud of Our Bleſſed Redeemer waters from all Parts the Holy Bounds of the Church; we may reaſonably preſume alſo, that the ſufficiency and abundance of it is ſuch, that, even among thoſe whom God hath not as yet been pleaſed to cauſe more amply to be inſtructed, (whether it be that they have render'd themſelves unworthy of it, or for other juſt Reaſons known only to himſelf) he does nevertheleſs, let fall ſome ſprinklings of that *Precious Bloud*, for the *Salvation* of thoſe, among them, who, by the incomprehenſible effect of his Grace, embrace the infinite Mercy of this great God, for obtaining, by the means which he has in himſelf, Remiſſion of their Sins, and to be made *partakers of Salvation* and Eternal *Happineſs*. Now, tho all this might be confuſedly, and in-diſtinctly done; yet, if it was hearty and ſincere, and that they made it the buſineſs of their Lives to pleaſe this Creator of the *Univerſe*, and to Adore him as God; and that, by the effect of their Charity and Zeal, they diſpoſed others alſo to the ſame Knowledge and Holineſs of Life; moſt aſſuredly, as this muſt be wholly the Work of God, upon thoſe that conſider'd it after this manner, he would rather ſend from Heaven one of thoſe Glorious Spirits that encompaſs his Throne, to *inſpire* them with the Revelation of a further Knowledge, than leave thoſe Souls miſerably to *Periſh*. Theſe are Rare Examples, (I muſt confeſs) and *perhaps* ſingular; But, for the *Conviction* of the Wicked and the Diſobedient, I am of *Opinion*, that this is not only *probable*, but *certain*, even beyond *Diſpute*. For though it is only the Believers, and thoſe that are the Children

Children of God, who are to be conſider'd, as admitted to the Table of this King of Glory, there to be Treated at a Divine and Celeſtial Banquet, and ſatiated (as it were) with the Bread of Angels: Now altho (I ſay) this Plenty and Fulneſs may be reſerv'd for them, we may yet be allow'd to believe, in the expreſſion of that *poor Canaanitiſh* Woman (*Mat.* 15.27.) to whom Our Saviour granted her Requeſt, that ſome *little Dogs* having gather'd up the Crumbs that fall from that Holy Table, might by the ſame effect of the Power and Goodneſs of God, be converted into Sheep and Lambs; which the Sovereign Paſtor and Biſhop of our Souls will not diſdain to receive into his bleſſed Fold.

In the mean while, when a Man comes to conſider that almoſt all theſe People periſh in their Infidelity, and die in their ſins, whereof we ſee ſo *ſad* and *lamentable Examples* among the Inhabitants of the *Grand Tartary*, *China*, *Japan*, *Pegu*, *Siam*, *Guzaratte*, *Malabar*, and other *Places* in the *Indies*, in the better half of *Affrique*, and almoſt the Whole Continent of *America*, without reckoning *Southward*, where the Territory is yet unknown, or in all thoſe places where *Infidelity* Reigns at this day, and *Paganiſm* is eſtabliſh'd; what *Terror* and *Apprehenſion* would not this Conſideration give a Man? for tho the moſt barbarous of theſe miſerable Nations are not without ſome Sentiments of a Deity, (of which they have ſome knowledge, more or leſs) and a Conſcientious Shame for ill doing; nay the greater part of them have ſome light of a *Reſurrection*, believe the *Immortality of the Soul*; and are not without *ſome obſcure Idea's* of *Divine Truths*. (as I could eaſily make *appear*, if that were my buſineſs) And yet notwithſtanding, and that by a moſt Juſt and Righteous Judgment, God lets ſo many *People* and *Nations*, even at this day, to wander in the Vanity of their own Thoughts; how much then ſhould we, whom he has deliver'd out of this Infernal *Gulph*, and Dignify'd with the glorious Name of *Chriſtians*; how ſhould we (I ſay) tremble under the powerful hand of this Sovereign and Terrible Judge, at the thought of provoking him, by transferring to the Creature the Honour which is only due to him; ſeeing theſe ingrateful and abominable wretches, given over and abandon'd as a puniſhment for their Rebellious *Idolatry*, and *Uncleanneſs*? How much (I ſay) ſhould we dread his Almighty Power, and take occaſion from that Conſideration to walk before him with Humility and Reverence? For as we have received from the Liberal Hand of this good God, more graces and benefits than others; we are conſequently bound to Out-do others alſo in the Teſtimony of our *Gratitude* and *Acknowledgment*: Since *from him to whom much has been given, much ſhall alſo be required.*

These

These Reflections will also hold in the case of the obstinate *Jews*, and all those people that blindly and brutishly follow the Impostures of *Mahomet*; and I hope that for the glory of God, and the defence of the truth, I may be permitted to proceed to the conviction of these other Enemies of the Empire and Reign of *Jesus Christ*.

The first that present themselves are the *Jews*, and these miserable people make it sufficiently appear, that the wrath of God is fallen wholly upon them, and that in truth they are his Enemies, and the Adversaries of Mankind. For their Conviction have they not the Law and the Prophets; where our Lord *Jesus Christ* (the true *Messias*) is drawn in colours so lively and sparkling, and so perfectly represented, and the time of his coming so precisely mark'd, that there are none but mad men, and the declared enemies of Truth and their own Salvation, that do not acknowledge it? Wherefore by a just Judgment of God they do now no longer know either their Tribes or their Families, but all is in confusion among them. They have no longer their *Temples*, their *High Priest*, their *Urim and Thummim*, that is to say, their Celestial Lights, to discover the truth and perfection of their Divine Oracles; they have no longer the *Ark of the Testimony*, the *Mercy Seat*, nor their *Prophets*; and their ancient Religion is so transform'd by the Traditions and Dreams of their *Caballists* and *Talmudists*, that it is hardly any longer to be known.

Gen. 49. 10. Psal. 2. 22, 69. Isa. 7. 14. & 9. 6. & cap. 52. Dan. 7. 13. & 10. 24. Micah 5. 1. Zach. 9. 9.

And it is not for the space onely of two hundred and thirty years, which was the term of their *Ægyptian Servitude*; nor for seventy years, which was the time of their *Captivity in Babylon*; but it is now sixteen hundred years and upward, that God has entirely abandon'd them, and pursued them with his wrath and vengeance wherever they go. There must be some enormous and unrepented Crime no doubt, to provoke this Vengeance; and what was it in effect, but the rejecting and crucifying of the Lord *Jesus*, that manifested himself to be the Son of God in power by rising from the dead? This Resurrection of our Saviour is it self an undeniable proof of the truth of the Gospel; if it had not been true, the Apostles that witnessed it must have been mistaken themselves, or else have put an imposture upon others; but how could they be deceived, that were all of them ocular Witnesses of his being rais'd again, and attest, that for the space of forty days they beheld him with their Eyes, and touch'd him with their Hands, even above five hundred of the Brethren at a time. If it shall be said that the Apostles had a mind to put an abuse upon us, what were they

they the better for't? when for aſſerting the truth of our Saviours Reſurrection, they did not onely loſe all worldly advantages, but were expos'd to torments for the maintaining of it; which certainly they would never have endur'd for a perſon that had abuſed them. In fine, it was he who (according to the Propheſies whereof they themſelves were the Depoſitaries) made the whole World to underſtand by his Goſpel the true God of *Iſrael*; having by the preaching of his Apoſtles in one moment as it were overthrown Idolatry, even in thoſe very places where it ſeem'd to be the moſt eſtabliſhed; ſilenced the falſe Oracles, which the Devil by the juſt Judgment of God had made uſe of till that time for the deceiving of men, changed impiety, uncleanneſs, and iniquity, into holineſs, purity, and innocence; and all this by weak and deſpicable Inſtruments, to convince the world that this was the ſtrong hand and the ſtretched out arm, that by Inſects, the duſt of the Earth, and a pitiful Reed in the hand of *Moſes*, overcame *Pharaoh*, and triumph'd over all the power of *Ægypt*. If as *Jannes* and *Jambres* (*2 Tim.* 3. 8.) they had dealt by any artificial and unlawful means, their fraud as well as that of theſe Impoſtors would have been quickly diſcover'd. But this being the handy work of God, it ſtood firm, and he himſelf bare witneſs to it by Miracles ſo manifeſt, and of ſuch a quality, that they could never have been wrought, but by an infinite power, and the favourable and ſpecial aſſiſtance of the hand of the Almighty; which this great God, who is perfectly good, juſt, and merciful, would never have lent the uſe of to the Devils to deceive, and to contribute to the deceiving of thoſe that had no other aim but to ſerve, and to render themſelves perfectly agreeable to him. Away then with ſo horrible and execrable a Blaſphemy, that has drawn upon the criminal head of this perverſe Nation all the judgments and indignations of an avenging God.

Their wickedneſs and their crimes riſe up in judgment againſt them; their very Commerce is made up of circumvention and fraud. And there are very few people that they have to do withall, but ſome way or other feel the effects of their falſe dealing. Uncleanneſs, Treachery, and Violence, are their ordinary practice; and as if God authorized both the licenſe and the ſin, they reckon that they may do any thing to a man that is not of their own opinion; which being ſo directly oppoſite as well to the Law of God as to that of Nature, which God has engraven in the hearts of all men, it is not impoſſible but at the laſt day they ſhall be condemn'd as well for their wicked actions, as for their obſtinacy and want of Faith. So that both the one way and the other the Proceedings of God are highly and abſolutely juſtified.

After

After this view of the just condemnation of the *Jews*; we shall remark a little now upon the *Mahometans*, a sort of Infidels that are wholly without excuse: see their *Alcoran*, Translated by the *Sieur de Ryer*, in the Chapter of *Women*) for though these *Mahometans* do acknowledge in their *Alcoran*, that *Jesus Christ is the word & spirit of God, born of the blessd Virgin Mary, without the communication of a man*; and that they speak with admiration of his miracles, and acknowledg that God took him up into Heaven; and that from thence he is to come at the day of the Resurrection of our Bodies to judg the world according to equity and justice. Yet then in this abominable Book, which a man cannot so much as cast his eye upon, without discovering the impiety, ignorance and brutality of it, and that it is wholly composed of fooleries, contradictions and fables; they have so perverted all the Doctrines of the Old and New Testament, and that sacred History therein contained, that all they deliver of it, is corrupted, and defiled in passing through their unclean and sacrilegious fingers. But that which renders them wholly inexcusable, and does yet further augment the condemnation of these enemies of God, is their obstinacy, and that they will not be convinc'd of their errours: nay, so far are they from it, that they forbid all disputes about their cursed perswasion, upon the highest penalties imaginable: It is a crime unpardonable, but to reason the case with them, and people are punished for it, with the most exquisite torments. These are the Arguments, and these the Politicks that the Devil, who is the Authour of all false Religions, makes use of for the support of his Cause: and these the Arms which his Emissaries employ, to maintain and defend it. And no wonder then, that they go all together into Eternal Destruction.

And we may say further of the *Mahometans*, as we have said of the *Jews*, that their execrable uncleanness, their infamous sensualties; the perfidy and cruelty of all their actions, which they practise to the highest excess imaginable, contrary to the light of nature, & God's commandments, which they are yet conscious that they ought to observe, we may, I say, pronounce that all these iniquities, together with their affected infidelity, (as it is with the miserable Jews) will be Ground sufficient to make them incurr the wrath and malediction of God; who will ever be found righteous in all his judgments.

As for those impious Extravagants, that make it their business to perswade themselves that there is no God; or if they do not deny his *Existence*, they do little less yet, in the disclaiming or at least calling into question, his *providence*: against these Reprobated Wretches, The Heavens and the Earth, nay the very Devils themselves shall rise in judgment. But not to enlarge my self in this place, upon all the strong and invincible Rea-

reasons that might be produced in proof of this Capital, and incontestible truth. What shall we think of the Regular Courses of the Stars, and their Influences: the Vicissitude of Seasons: the wonderful composition, and Fabrick of Mans Body: the admirable and amazing faculties of his understanding: the variety of Living Creatures both at Sea and Land: the Fruits of the Earth, with their temperature and virtues: the admirable and specifick force of so many Plants, Herbs, and Roots: in short, the infinite diversity of things here below, that were created for the use and service of man: and in one word; the harmony and correspondence of the several parts, that in concurrence, make up the Globe of this admirable Universe: are not all these as so many mouths that with a clear and intelligible voice, declare (*Psal.* 19. 1.) the glory, and the infinite Majesty of the Creatour? We might add the diverse periods of the celestial motions: and proceed endlessly upon this speculation: but does not all this lead us to the divine Original? and shew us the Almighty hand, and the incomprehensible intelligence that has Erected all these great Wheels, and governs them in their order, and motions, by his wildom? what shall we say of the Generation, and Production of all living Creatures? which did not make themselves, but every individual having had a primary and preceding Agent: This must of necessity carry us back to a first cause, that gave them their Being, and from whence they drew their Original, which first cause can be no other than God. Let us go then to the matter of population and planting; to the business of Kingdoms, Laws, Arts, Sciences, Professions, *&c.* which according to Historians, both sacred and prophane, are in a manner, but of late date; and not above five or six thousand years standing at most: these are all strong and conclusive Arguments, to prove the beginning of the world; and consequently that God was the Authour of it. Is not this enough to confound those execrable Infidels? and to oblige them to confess, and say, as the Prophet *David*, *Psal.* 100. 3. *It is the Lord that hath made us, and not we our selves*; and with *Moses*, *Gen.* 1. 1. *In the beginning God created the Heaven and the Earth.*

We may yet say further, to the glory of God, and to justifie, or rather to declare the righteousness and equity of his most gracious and holy conduct: that he hath not only given us this great Book of Nature, but that also of his Word: to bring us by either of those two ways to the knowledge of him. If by the former, these Wretches cannot but be convinc'd of the Existence and Providence of the Almighty; (for he is visible in every part of it.) and yet by a presumption, and affected negligence, they will not either admit, or receive the

divine Word; are they not left wholly and absolutely without excuse? beside that the authority of this sacred and heavenly word is clearly made out, by its antiquity, by the historical and miraculous Relations in it, where the power of God, and the truth of his manifestation, particularly to the Nation of the *Jews*, is sufficiently demonstrated; though more by the Prophecies in it; the accomplishment whereof is an argument in favour of the ChristanReligion, sufficient to confound all that shall oppose it. In fine, take the Majesty of its Stile, the Sanctity of its Doctrine, the Purity of its Precepts, with all those other considerations that offer themselves upon so glorious a subject, what can be more demonstrative, (after all this evidence) than that God has done his part to bring men to the knowledg of the means of their Salvation; and whosoever is refractory, and disobedient, after this, his condemnation is just, and of himself.

But it is no wonder neither, to find this sort of Libertines, even among those that call themselves Christians; considering the open contempt of the word of God, even to such a degree that the Cardinals themselves, and many of their Doctors, especially the *Jesuites*, have blasphemed upon it at such a rate, that it gives me a horrour to think on't. But I have said some thing of it at the end of my first part of this *Apology*. Finding that the word of God is a Rubb in their way, and furnishes us wherewithall to en encounter their errours; they make it it their business to abate the value of it, and render it dependent upon their Glosses and Traditions. Now if according to the damnable Doctrine of *Probability*, (which is taught by most of their Doctours) a man should reckon himself safe in believng as they do, and governing himself according to their direction, without any fear at all, if he had but the authority of any one of them for a warrant; Good God! To what a condition should we be reduc'd, when the divine Oracle shall come to be trampled upon at this rate? After this, let no man ask how there comes to be so much wickedness, and violence in the world, so long as men lend an ear to such pernicious principles, and deliver themselves up to the direction of such false Guides; it is with great justice that God deprives those people of the Light of knowing him, that despise that Light, or abuse it after so criminal, and audacious manner. This is it that provokes God to discarge his vengeance to the full, upon wicked men. And when by his patience and long-suffering, that invites men to repentance he puts off for a time, it may be, the punishmeht of abominable sinners, the more they abuse his goodness, the heavier will the blow fall It last upon the Heads of the Offenders: and most assuredly, the aoweſt depth of Hell, and all that is dreadful in that Gulph of Torments

ment is reſerved, without a Timely *Repentance*, for thoſe miſerable Creatures.

This is enough ſaid, as I conceive, upon the abſtruſe and difficult Points of *Election* and *Reprobation*, &c. For to *pretend* to ſatisfie all the criminal Queſtions of an unbridl'd Curioſity, is neither my buſineſs, nor would it fall within the Compaſs of this Apology. The Anſwer that St. *Auguſtine* gave to the extravagant Queſtion of *What God was doing, before he made the World?* will ſerve me too in this place; that *probably, he was making of a Hell, and appointing of Torments for thoſe Preſumptuous Wretches that ſhould dare to make ſo audacious a ſcrutiny into his Secrets.* And this made even a *Philoſopher* (*Euclid*) upon the enquiry of a Curious Impertinent after ſeveral things concerning the *Gods*, deliver himſelf as he did. *I know nothing* (ſays he) *of all you ask me; but there is one thing I'm ſure of, that they are no Friends to thoſe that are over curious.* Now if this be the Caution, even of *Infidels*, with a reſpect to their *Falſe Deities*, how much more Cautious, and Reſerv'd ought we to be, in our *Diſcourſes* concerning the only True God? If Young Schollars that are as yet but in their Rudiments, have the Modeſty not to pretend to the *Expounding* of Authors, but only to endeavour ſuch an *improvement* in knowledge, as they hope at laſt may put them into the capacity of ſearching into the Myſteries of it; ſhall we, in the *Government* of our *Selves*, fall ſhort of the Reaſon and Conſideration of little Children? We are all of us, here upon Earth, as *School-Boys* in the loweſt Form, where we learn only the Elements of things Celeſtial and Divine; and it muſt be only in Heaven, that we can *pretend* to go through with our great Courſe of *Theology*; So long as we are here below, *we ſee only in part, and we know but in part, as in a Glaſs darkly*; but let us advance, without ceaſing, toward the bleſſed Manſions of *Immortality*, where there is no longer any place for Obſcurity or Error.

Since we are gone thus far, we ſhall ſpeak a word now of *Free-Will*, and of the neceſſary precaution, that Men ſhould obſerve in the Expoſing of theſe Sublime Myſteries, and the Profound Doctrine of the *Chriſtian* Religion.

Of Free-Will.

As to *Free-Will*; it is, of all the Falſe Accuſations that the Church of *Rome* Charges upon us, in their *pretences* to give an account of our Perſwaſion in that Point, the moſt aſtoniſhing: A body would think, that with them it were enough to ſay that we are Guilty, to make us ſo; and that in this matter they may do what they pleaſe. But thoſe, I think, that ſhall well conſider what our Opinions are in the Doctrine of *Election* and *Reprobation*, according to what we *our ſelves have*

*already deliver'd*; those Men (I say) should know (Methinks) that we don't *pretend* to Transform Men into Trunks of Trees, or Quarries of Stone, as if they had neither Action, nor Affections; as they *would have it believ'd*: But so far are we from entertaining this *Opinion*, that it is our Doctrine, that Sin has not *depraved* the Faculties of our Understanding and Will to such a degree, but that we have still so certain a Light within our *selves*, as *serves us* not only for *Civil Order* and *Government*, but means and force sufficient, in some sort, to fulfil the External Works of the Moral Law; even without *Regeneration*. And in this sense is St. *Paul* to be understood (speaking of the *Gentiles*, *Rom.*2.14.) that *without the knowledge of the Law, they do yet naturally the things that the Law prescribes*. Now as in these Miserable People, their Judgments, being corrupted by their Lusts and the Baits of Sin, have render'd them the *Slaves* of the *Devil*, and perfect Strangers to the Life of the Children of God: It is without *Dispute*, the same thing with those that *do not apply themselves* to actions of Piety and Holiness, by the sincere and internal Workings of the *Love of God*. Let their works (outwardly) be never so good; if they have not this Character, if they do not act upon a *Principle* of Faith, they are only *specious Sins*, and *illustrious Crimes*, as well as those of Infidels: and so the Fathers of the Church have some time represented them. Some of these Ancient Doctors have defined this *Free-Will* to be *A Power of applying it self to Grace*; according to the great Apostle, 1*Cor.* 3.9. *We are laborious together with God*; Or, in the *Greek*, *Fellow-Labourers*. Because God acts with us as with Creatures that he has indu'd with a Reasonable Soul; to which, such Objects being presented, as are of Beauty and Excellence, the Understanding cannot, after the knowledge of the Value and the inestimable Price of them, but move the Will to embrace them with infinite affection: as, on the other side to an extream and implacable Hatred and Aversion for those things that are found to be vile and ugly; the Grace of Our Lord *Jesus Christ* hath shed such large and glorious Lights, that if Men shall not, by the benefit of these Rais find the way to Heaven, their Inability is only a Pretext. For *Error* in this case is no longer a Natural; but rather a Moral Impotency, and no better than a meer affectation.

Let not any Man think that I will ascribe that to the force and power of Man, that is only due to the Goodness and Mercy of God: As (*Phil.* 2.13.) *It is God that worketh in you, both to Will and to Do, after his good Pleasure*. That which I have said, might serve to shew how great an Horrour we have for so *Presumptuous* a *Doctrine*: But to be yet more particular, I say, that it is with the Faculties of the Understonding and the Will of Man, in *some sort*, as with those of the Body; which tho it be

by

by their means that it breaths, moves and acts, we are yet obliged to acknowledge that without the Concourſe and Aſſiſtance of God, it can neither breath, move nor act. Wherefore let us frankly confeſs and agree, that if God, by his Perfecting Grace, does not ſupport us in the way to Heaven, we ſhall preſently faint, and lye down miſerably enſlav'd to the *inordinate appetites* of our corrupted Nature.

But if thoſe that attend only to their own falſe Reaſoning, meaſuring the Wiſe Conduct of God (as we ſay) *by their own Ell*, ſhall infer from thence, that we eſtabliſh a *fatal neceſſity* to the Ruine of *Human Liberty*; there will be no longer, either *Vice* or *Virtue*, *Puniſhment* or *Reward*, under the impoſſibility of the Wicked Man's becoming Good or the Good, Wicked. But theſe *New Pelagians* are yet to learn, that there is a *Neceſſity* of *Immutability*, and another *Neceſſity* which reaſonably enough, carrys the Name of *Conſtreint*: and that according to the *former neceſſity*, God himſelf is *Neceſſarily Good*: and yet with abſolute *Liberty* too. And ſo the Angels, tho they cannot now any longer become *Good* of *Evil*; or *Evil* of *Good*, this *Neceſſity* is no Bar yet to their *Liberty*; becauſe by *Free-Will* is underſtood that which is *Voluntary*, and that which is *Voluntary* is *Free*. And ſo likewiſe the *Good Angels* abſtain from doing *Ill*, not by a *Neceſſity* of *Conſtreint*, but by a *Liberty* of *Will*. In like manner, the *Devil*, and all thoſe that are under his Dominion are *neceſſarily wicked*; but it is evident withal, that they run into iniquity, with a full courſe of *Liberty*, and without any *Violence*: for if Man were hurry'd to wickedneſs by the force of a *Neceſſity*, and that he did not act it with the full conſent of his *Will*; the great God that cannot poſſibly do an Injuſtice, would be yet guilty of a great one to puniſh it. So that there is only this *Neceſſity* of *Conſtreint* that can deſtroy our *Liberty*: which cannot be ſaid of a *Neceſſity* that ariſes from an *interiour diſpoſition*. Now to *Will* any thing *Freely*, and to *Will* it *Neceſſarily* upon this *Secondary Neceſſity*, Theſe two things are not to be taken for *Oppoſites*; for where there is *Conſent*, there is *Will*; and where there is *Will*, there is *Liberty*. So that we are very unjuſtly charg'd with *deſtroying* that *Liberty* which we do entirely *admit*: and this will be enough (I ſuppoſe) to ſhew that we do no wrong. But all this while, tho the *Will* acts *Freely*, as we have *prov'd*, we muſt yet take this along with us, that it is ſo much *vitiated* by the *diſorder* which the Sin of *Adam* has brought upon it, that our inclinations are all *perverted*; and that till God ſhall have enlighten'd us by the Almighty Virtue of his Spirit, and till by an Efficacious and Victorious Grace, he ſhall have Triumphed over our Rebellion; our miſerable Paſſions, and the Violent Luſts of our Fleſh, will be always Tranſporting

ing of us into By-Paths and Wandrings out of the way that leads to *Salvation*.

Behold the *deplorable Condition* into which the Sin of the First Man hath Cast us! upon which matter *Curiosity*, (that is always Rash and Insolent) would fain know after what manner this Corruption has transmitted it self to all those who (as the Apostle teaches us, *Rom.* 5. 14.) *had not sinned after the Similitude of* Adams *Transgression*. It is not my purpose (as I have already declared) to *satisfie* this *ungovern'd Curiosity*: But wretched Man! say or alledge what thou canst. Dost not thou know thy self to be of the Race of that Terrestial and Corrupted Man, and that it is from him that thou hast drawn thy *Orignal?* It is true, that God had Created and Formed him after his Own Image; but after that he himself had blotted and defaced that Image by sin, the Children that he begot, bear the Image of their *Apostate Father*; and that Mortal Malady is the Inheritance that he has left to all his Posterity: and since the only, and certain Remedy for thy evil is offer'd thee, and *given*, in *Jesus Christ*; if thou shalt now neglect or delay the use of it, thy *Disease* is *hopeless*. To what *purpose* then is it to amuse thy self upon Enquiries, how this Distemper comes to be *conveyed* to thee? for thy business should be, with all the haste and care imaginable, rather to *apply* the *Remedy* than the *Question*: especially a *Remedy* so Admirable and Sovereign, that the blessed effect of it, well *apply'd*, is infallible.

I know not what more to say in our Justification, but that the difference that our *Adversaries* will object betwixt Them and Us, upon this Point of *Free-Will*, is only imaginary, and a meer *Cavil*. Seeing that although they teach that the *Will* of Man may *fail* and *miscarry*; and do contrary to the end to which God has determin'd it; Yet that this is a thing that can never happen; and that if God will *convert* any Man by his efficacious Grace, it is necessary also, that the Man himself concur in the *Conversion*, and that it cannot be otherwise, but with his acting in the *Conversion* too. As also, if God predetermines any Man to a good Work, it is likewise necessary that he must do it. Now what is there in all this, that we do not hold too? for tho we say, that the *Will* must *irresistibly* obey, when it is *mov'd* by an *efficacious Grace*, and inevitably necessitated to obey: It does not follow, that for this there must be a Violence upon it, as we *have prov'd* before. This *Necessity* not being a *Constraint*, but a *Voluntary Consent*, and an inclination, which by the insuperable Virtue of the Spirit of *God*, is become Natural to it. Nor is it possible it should be otherwise, but that the *Will* must turn towards *God*, and *dispose it self* to the *observing* of his Holy and Divine Commandments, when it is once *moved* and *attracted* by his *Grace*.

Nor

Nor is the *Will* ever freer than in Obedience to *God*; for we are otherwiſe the Wretched *Slaves* of our Paſſions, and of the *Devil*: And ſuch is our blindneſs too, that we *love* our Chains and our Bondage. But *ſo ſoon as it pleaſes God* to ſet his Children at Liberty, that they may *ſerve him*, and do *his Will*, O, What a Bleſſed Change it is! for to *ſerve God*, is not only to be *ſet at liberty*, but effectually to *Reign* and *Govern*. Let us *ſerve* this Divine Maſter then, who ſo well rewards his Servants, that *a ſingle Glaſs of Water given in his Name to any of thoſe that belong to him*, ſhall not paſs (as we have his Sacred Promiſe for it) without a Recompence. Let us fly theſe curious and unprofitable Queſtions then, (not to ſay impious and criminal) which the *Devil* has *invented* for the *perplexing* of Mens Minds; by that means, to make them fall into *Infidelity*, and conſequently to *precipitate* them into Death *Everlaſting*. Let us fly theſe dangerous Curioſities as ſo many Rocks. This is it, I ſay, that *moves God* to abandon, and juſtly to puniſh *thoſe audacious* and *inconſiderate Spirits*, who upon the *Tranſport* of a *Curſed Curioſity*, thruſt themſelves into the Secrets of his Adorable Wiſdom: Thoſe Secrets, that he himſelf hath lock'd up in the Sacred Cabinet of his Wiſe and Admirable *Providence*, whereof he alone keeps the Key. Let us fortifie *our ſelves* in the *Saving Knowledge* that is *Revealed* in his *Word*, without *pretending* to be wiſer than we ought to be. (*Rom.* 12. 3.) But let us be Wiſe with Moderation. And let us *ever* remember, for the Peace and Quiet of our *Conſciences*, (for I cannot *leave* inculcating theſe *Salutary Counſels*) that *God is infinitely good*, (2 Cor. 1. 3.) *and that he is the Father of Mercies, and the God of all Comfort, who hath ſent his Only Son into the World, not to Call the Righteous, but Sinners to Repentance*. Let us remember that this *Good Saviour* is come not to deſtroy the Souls of Men, but to *Save* them. (*Luke* 9. 56.) And ſince he hath ſo much *loved us*, let us *love him* above all things. Let us ſay to him, with the *Spouſe* in the Sacred, Myſterious *Canticles*, that *he draws us that we may run after him*: and with St. *Paul* (*Phil.* 2. 13.) that he *worketh in us both to Will and to do*: and according to the expreſſion of St. *Auſtin*, *Lord make me to do that which thou commandeſt, and command me to do, Good God, that which thou pleaſeſt*. Since all that we *have*, we hold of his *Grace* and *Liberality*. And let us acknowledge (as becomes us) our *Affections* and *Gratitude* for it: Let the *pleaſing* and *obeying* of him, be all our *joy*, and our greateſt *Satisfaction*: And ſince nothing lies hid from his *All-ſeeing Eies*, *even* to the darkeſt Receſſes and Secrets of our Hearts, (which his *Omniſcience* pierceth thorough and thorough.) Let us walk before him with a Holy and a Filial Fear, with a fear of *Love* and *Reſpect*; and let us not reſt there neither, in the *bare application* of our Selves to theſe Holy Duties; but do our beſt alſo, to work upon our Neighbours too: and being

ing confirm'd *our Selves*, we are *alſo* to confirm *our Brethren*. Let us invite them to come, and taſte with us, the *Goodneſs* of the Lord, and encourage them by Mutual Examples, to the *Love* of *God*, and to good Works, without encumbring our Thoughts with theſe High and Myſterious Doctrines, which (as to thoſe things whither our Curioſity will carry us, as I have often ſaid) we can *never* come to underſtand but in another World. I have gone further (I muſt confeſs) than I had propounded: But ſince there would be no end of theſe Speculations, and that this Sort of Study and Controverſie would be but time loſt, I ſhall conclude with the Wiſeſt of all Kings (*Eccl.* 12. 13.) that *To fear God and keep his Commandments, This is the Whole Duty of Man.* And I do aſſure my ſelf that thoſe of the Church of *Rome*, as well as thoſe of Our *Communion*, will agree with me, that we have here before Us the moſt Agreeable, Noble and advantageous *Application* that we can *Ever* take into our Thoughts.

If I had not already, in the Ninth Chapter of the Third Part of this *Apology*, repreſented in what manner it were to be wiſh'd that Paſtors would expoſe to the People the Truths of the *Chriſtian Religion*, I might yet further amplifie upon this Subject: but as this work (I fear) is carry'd on too far already, and farther indeed than I intended it; and that I am now haſtening (as much as poſſible) to a Concluſion: they that ſhall ſee what I have done upon it, will have the goodneſs to *content themſelves* with what is already ſaid upon this matter. To which I cannot but farther add that, for the *preventing of Innovations*, it would be highly neceſſary to regulate not only the *Terms*, but alſo the *Manner* of expoſing to the Publique theſe High and Admirable Points; being the Object of our Faith, as thoſe likewiſe, which I have remark'd upon in the above-recited place. That is to ſay, of the *Holy Trinity*, the *Incarnation* of our Saviour, the *Union* of *Human Nature* with the *Divinity*, in one and the ſame Perſon; *Election* and *Reprobation*; *Free-Will*; and whatever other Doctrines there may be of this Quality, which are the Objects of our Faith, and not of our Carnal and Corrupted Reaſon; which muſt be firſt humbled and abaſed, before it comes to be capable of comprehending the things that are of God, which are ſpiritually to be diſcerned.

Hereupon, I cannot but diſapprove the extream Raſhneſs, and the exorbitant Curioſity of ſeveral Perſons of both *Communions*, upon theſe Niceties that are ſo incomprehenſible: You would take them (as I have expreſs'd my ſelf before) to have been of the Secret Council of Almighty *God*: for there's nothing that a Man can propoſe in theſe Myſterious *Caſes*, but they'll take upon them preſently to clear the Matter to you, by a Demonſtration. And it happens but too often, that inſtead of doing

ing what they pretend to do; what with their Diſtinctions, and Scholaſtical Terms, they only confound and make things worſe than they found them; perplexing the Minds of Men with Doubts and Scruples.

Not but that it is reaſonable and in truth, abſolutely neceſſary that all Believers ſhould be inſtructed in theſe Holy and Saving Truths; but in regard that the Intelligence of Men and Angels is not able to comprehend them; and that we know nothing of them but what *God* has reveal'd to us in his Sacred Word; it were well, if the Paſtors would wholly govern themſelves according to thoſe Divine Oracles, and deliver themſelves in the very Terms of the Scripture, whenſoever they *diſcourſe* to the People of theſe Holy and Unſpeakable Myſteries: Or at leaſt, they ought to be very careful not to deliver any *explication* upon them, but with a Correſpondence and Analogy to the ſenſe of the words, which are dictated by the Holy Ghoſt.

And I have yet further to ſay, that it is not only dangerous, but bordering upon impious, to talk *problematically* in Publick of the *Exiſtence of God*; the *Truth* of the *Divinity* of *Jeſus Chriſt*; The *Immortality of the Soul*; The *Reſurrection of the Body*; and ſo of other *Points* and *Queſtions* of *this Nature*: in ſuch manner, ſo as to imply a Doubt of *theſe indubitable Truths*; which are the Principles, and (as a Man may ſay) the *Soul* of *Chriſtian Religion*. It is not yet that we may not be allow'd to encounter the Objections of thoſe impious Monſters, that from their *Rotten* and *Diabolical Hearts* belch out Blaſphemies againſt the Living God: but yet moſt certainly, even in ſuch a Caſe it ſelf, Men ſhould beware of Speaking their Damnable Expreſſions after them; for it ſtrikes a Chriſtian Ear with Horrour, and ſhews that the Reciter of them is not ſo tender in the Caſe as he ought to be. Wherefore I am perſwaded, that there ſhould never be any mention made of theſe impieties, but with *exaggeration*; to the end that good and Religious People may ſee the Miniſter to be touch'd to the Quick, and how much he has theſe *Outrages* in *execration*. If our adverſaries ſhall ſay, that we have gone too far ſometimes upon that Subject; it is with great injuſtice certainly, *that They Caſt that Imputation upon Us*; ſince (God be praiſed for it) there were never found among Us any perſons, who, after a *Proof* made *of the Exiſtence of the Divinity*, had ever the confidence to undertake with a more than *Deviliſh Impiety* to ſuſtain the *Negative*; as one of the greateſt Champions they have (*Cardinal Peron*, under *Henry the Third*) offer'd to do, in the Preſence of one of our Kings. Upon which, 'tis true, he was for a while Baniſh'd the Court, but yet came at laſt to die a *Cardinal*. Theſe faults (you'll ſay) are

Perſonal, but let them be what they will, it is good always to preſcribe limits, and to ſet bounds to the *petulance* of Raſh and Extravagant *Spirits*.

This *Regulation* would properly be the conſequence of a Happy Re-Union, and worthy of a Council either Univerſal or National, whenſoever it ſhall pleaſe God to put into the Heart of Our Great and Invincible Monarch to *appoint a Convocation*, according to the Practice of the Firſt *Chriſtian* Emperors, to whoſe Rank and Prerogative His Moſt *Chriſtian* Majeſty has Succeeded, being deſervedly accounted the Eldeſt Son of the Church; And not only of a Particular Church, (as that of *Rome*) which for not perſevering in the Purity of the Doctrine, has incurr'd the Penalty which the Apoſtle St. *Paul* formerly threatned them withal, in his Epiſtle to the *Romans*: But which is more (I ſay) the Eldeſt Son of the Holy Catholique and Apoſtolique Church, whereof Our Saviour *Jeſus Chriſt* is the Sole and Only Head. Of which Church we have drawn the Picture to the Life in the *Firſt Part* of this *Apology*.

Now, as this Council (whether National or Univerſal) would be certainly the moſt efficacious Means for a good *Reformation* of all that can be propoſed; I ſhould here proceed to a conſideration of *all the Qualities* that a Man *could wiſh for*, in order to the *attaining* of a *good Succeſs*. But as I have handled this Point *already*, and that in the *Eccleſiaſtical Hiſtory of the Reformed Churches*, (Printed at *Geneva* 1581. *Vol.* 1. *L.* 4. *P.* 716.) it may be ſeen what has been *heretofore* demanded; it would be *idle* to run the ſame thing over again. I ſhall *only ſay*, that the interruption of theſe *Councils*; that is to ſay, of *Free Councils*, where the Parties are not to be Judges, as in *all thoſe Councils they have been*, where the *Pope* was *Abſolute*; this unfortunate interruption (I ſay) has cauſed *all theſe Diſorders*, and *Authorized* that Tyranny which has advanc'd it ſelf over the Church, and made way for the eſtabliſhment of *Errors*, that have inſenſibly ſlipt into the Doctrine of it, by the Ignorance and Superſtition of the People: (as we have ſaid before in its Place.) The Biſhops of *Rome* having improv'd all theſe things to the confirming of *their Greatneſs* and *Dignity*, as ſo many *Buttreſſes* to uphold this *Prodigious Authority*, which *they exercife* by ſo manifeſt an *Uſurpation*.

FINIS.